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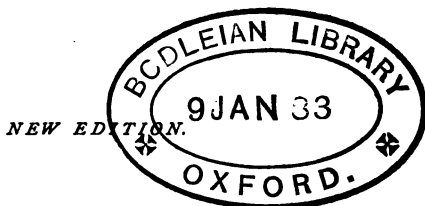
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GENERAL INTRODUCTION.

‘WORTHY deeds,’ says Milton, ‘are seldom destitute of worthy relators;’ but it is rarely that the power of the sword and the skill of the pen are united in the same man to produce such a narrative as is found in the later books of Xenophon’s *Anabasis*. The deeds are worthy; for there are few more striking pages in the world’s history than that which is filled by the *Retreat of the Ten Thousand*. Entrapped in the very centre of a hostile country, their leaders treacherously slain, without cavalry to protect them from attack, without trusty guides, without maps even to show them their way, through mountain defiles, and over snow-clad heights, they held steadily on in spite of obstacles till they reached their home. Accustomed as we are to the movements of armies along the military roads of Rome and of modern Europe, it is hard to realise the difficulties they had to face in a country whose roads were no more than beaten tracks, which, in a rainy season, would often be like ploughed fields, and where the very possibility of obtaining food must be dependent on the humanity or the fears of a suspicious or hostile population. Such difficulties could only be overcome by a first-rate leader with well-disciplined men. Nowhere is the excellent discipline of the Greeks

more conspicuous. In the march up to Cunaxa they had shown a far from united spirit. Gathered from all quarters to serve as volunteers,—some from poverty, some as political exiles, some from lust for plunder and gain, some from love of enterprise,—they clung to their own independence. The tie which bound them to their leader was of the frailest. They were ready on the slightest pique to attach themselves to another, and some of them abandoned the enterprise altogether. But this independence was their safety. Their obedience was not the mechanical obedience of a modern soldier; it was a reasoning obedience to which their wills consented. And so, when they were bound together by the tie of a common peril, almost of a common despair, they acted in concert, and worked with a will. The contrast between the trained European and the medley armies of the East, such as that which fled from the very sight of Clearchus' men advancing against them, firm and compact, on the battle-field of Cunaxa, has often been repeated in history from Marathon downwards, but here the contrast is a higher one. It is not merely that of military efficiency and inefficiency, but that of the moral training of the free citizen and the cowed helplessness of the slave. The physical training of the Greek had taught him endurance and self-restraint, while his mental and political training had taught him to weigh probabilities and listen to arguments. Nothing is more striking than the deliberate calmness and resolution with which Xenophon's plans are carried out by his men. The born leader is recognised at once, and as long as the

danger lasts he is obeyed. When the peril is over the old independence shows itself in the old ways, and he is fain to confess that 'to exercise command over unwilling subjects is a torment like that of Tantalus.'

But the *Retreat of the Ten Thousand* is no mere illustration of what discipline and courage can do. It was no Balaclava charge, brave but barren. It modified entirely what we may call the foreign policy of the Greeks. The great ogre of the Persian power, which they had feared and tried to conciliate, and had never dreamed of assailing in its own home, was shown to be a hollow phantom :

'That huge great body, which the giant bore,
Was vanisht quite, and of that monstrous mass
Was nothing left, but like an empty bladder was.'

Its first-fruits were seen in the ambitious projects of Agesilaus, its full harvest in the conquests of Alexander, which changed the face of the world.

The importance of the *Retreat* has somewhat overshadowed the *Anabasis* proper, the history of which is contained in the first book. And yet it is in itself very remarkable. That a youth of seventeen, trained amidst all the servility of an Eastern court, and sent down to take charge of one of the most important provinces in his father's empire, should at once cast aside the traditions of Oriental rule, and seek to win confidence rather than merely to inspire fear, is a proof of an intellectual power that might have done great things. But we may fairly doubt whether Cyrus, if he had lived, and had completed his victory at Cunaxa, would have achieved all that historians have supposed. The key to his character is

his ambition. Encouraged by his mother in the hope of securing the throne at his father's death, he was but ill satisfied with the practical division of the empire, which Darius indicated by sending him to Sardis. From the first his policy was moulded by the wish to frustrate his father's designs. And he saw at a glance that the Greeks, as trained soldiers, were his best instrument for achieving this purpose. Accordingly, instead of keeping up the 'Divide et impera' policy by which Tissaphernes had tried to weaken the Greeks, he threw all his influence into the cause of those who seemed to be strongest, and helped the Spartans to conquer Athens. He received his reward when the Spartan fleet appeared at Issus, to turn the Syro-Cilician gates, and brought Cheirisophus and his seven hundred volunteers to join him. But convinced as he was of the necessity of conciliating the Greeks, and able to put severe restraint upon himself for this end, through all his kindness and suavity the Oriental nature peeps out. The mutilated bodies that lined the roads near Sardis (i. 9. 13), and the lavish profuseness of his gifts to his favourites, alike betray the Eastern despot. And whatever we may think of the story of his attempt to assassinate his brother, which Xenophon represents as a calumny of Tissaphernes, the ungovernable passion which led to his death at Cunaxa reveals the same nature. It may well be that if he had succeeded, he would merely have been one of those reforming Sultans, from whom at their accession so much is expected, but who find it easier to carry on the old traditions than to innovate and change.

The interest of the 'Anabasis,' however, consists not only in its simple and unadorned narrative of noble deeds, but in its pictures of Greek and Oriental life and character. I have noticed in the notes the repeated proofs of the citizen-like constitution of the Greek army, their assemblies, their votes, and their factions. There is another point worthy of special notice, as showing the relative superiority of the Athenian training to that which was common in the rest of Greece. The army consisted almost entirely of the inhabitants of the Peloponnesus and of Northern Greece, men with whom Athens was especially unpopular, and yet it is an Athenian, whose many-sided excellence marks him out at once for their leader and spokesman; and the gift of speech which was so much cultivated at Athens stood him more than once in good stead. The pictures of Persian life bear testimony to the unchangeableness of the East. There, dress and arms are much the same now as then; the tiara is little else than a fez, the rafts on which the natives crossed the Euphrates with their merchandise are the Keleks which are still used on that river. And the characters too are the same: Tissaphernes might be one of the more able of modern Pashas, full of promise, but empty of performance; Parysatis is the predecessor of the Sultana Valide.

It remains that we should say something of the author. Xenophon was the son of Gryllus, and an Athenian. The dates of his birth and of his death are alike unknown. Strabo records a tradition that Socrates saved his life, when he was serving in the cavalry at the battle of

Delium (B.C. 424) ; but this would make him over forty at the time of Cyrus' expedition, and it is hardly conceivable that at that age he should think it possible that any one should object to his youth.¹ Besides, he more than once appeals to his youth, as a reason for his taking the post of danger, or the post where most exertion is required. It seems best therefore to reject Strabo's story, and, with Mr. Grote (PLATO, vol. iii. p. 564), to put the date of his birth at about 430 B.C. He appears to have been a pupil and companion of Socrates. At the invitation of his friend Proxenus (*ἀρχαῖος φίλος*), he joined Cyrus' expedition, and after the treacherous murder of the Greek generals, became one of the leaders of the army, and by his tact and presence of mind, and by his ready eloquence, was the main author of their safe return. His connection with Cyrus and the Spartans made him unwelcome at Athens, and he appears to have resumed the command of the Cyreians in Asia under Dercylidas and Agesilaus. The latter was recalled from Asia in 394 to fight against the confederate armies of Athens, Thebes and Corinth, and Xenophon returning with him fought against his country at Coronea. Probably in consequence of this (the date is uncertain) he was banished from Athens. At the end of his service with Agesilaus, the Spartans, by way of compensation, granted him a house and land at Scillus, near Olympia. Here he seems to have lived for some years, but the place was retaken by the Eleans not long before the battle of

¹ This is certainly implied by his words (iii. i. 25), οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγούμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακά.

Mantineia (362 B.C.), and he was obliged to find a home elsewhere. His sentence of banishment was repealed, but he did not return to Athens. He is said to have died at Corinth: probably about 355 B.C.

The *Anabasis* is supposed to have been written at Scillus after the battle of Coronea. It is written in a simple, straightforward style which carries with it the conviction of truthfulness. His other historical work, the *Hellenica*, a continuation of the *History* of Thucydides, is, however, to be read with some caution, his Laconian bias having frequently misled him. His other works are the *Memorabilia*, or *Memoirs* of Socrates, in which he shows from the words and deeds of his teacher that the charges brought against him were untrue; the *Cyropædia*, a kind of historical romance intended to convey his view of the science of government, three dialogues referring to the teaching of Socrates, a political portrait of Agesilaus, and some practical treatises on hunting, and horses, and finance. His style is sober and practical rather than elevated; simple and lucid, but often more effective by its bare narrative of fact than any ornaments of rhetoric could make it.

HISTORICAL SKETCH.

BOOKS III. IV.

THE Greeks were left without their leaders. So far the treachery of Tissaphernes had succeeded, and, if it had been followed up by a vigorous attack on the Greek camp before they had time to recover from the blow, the consequences might have been serious. But the same indolent folly which had left the Euphrates unguarded, and the trench which had been cut with so much labour, showed itself once more. Instead of the attacking force, for which the Greeks had already begun to prepare themselves, a small company of 300 Persians only appeared, with Ariaeus and Mithridates, both friends of Cyrus, as if expecting quietly to take possession of their prey. They were received with indignation and scorn, but still the Greeks could only regard the evil day as postponed, and gave themselves up to helpless despondency. There seemed to be no hope. They were in a strange land, cut off from retreat by natural difficulties, which were hard enough to surmount if all went smoothly, and now they were left without guidance or leadership in the face of powerful foes. No wonder that they could not sleep.

But help was nearer than they thought. Xenophon, the Athenian, had been present when Ariaeus had come to demand their surrender. He held no official post in

the army, which he had joined solely from a spirit of adventure, hoping, it may be, to make his fortune under Cyrus' patronage. He too was restless and sorrowful, but for a time he slept, and in his sleep he dreamt that his father's house was struck by lightning and broke out into a bright blaze. To a religious Greek such a dream was a message from heaven, and though destruction seemed to hem him round, yet the bright light from a friendly house was an omen of deliverance. Thus roused, as he conceived, by a Divine warning, he, as an Athenian, versatile and full of resource from the very nature of his training, concluded at once that he must be up and doing. So without more delay he called together the captains who had served under his friend Proxenus, and with whom he was naturally most intimate, and urged them to take the lead in repairing, as far as possible, the mischief which had been done. They listened to his request, and from them the movement passed on to the remaining officers of the army. The captains in the divisions which had been deprived of their generals were called upon to elect fresh leaders in their stead, and to fill up also the places that were thus made vacant. Xenophon himself was one of those thus chosen, succeeding to the place of his friend Proxenus.

When these measures had been taken, the soldiers were appealed to, and here again Xenophon took the lead. Happily seizing upon the 'Zeus, save us,' that greeted an accidental sneeze as an augury of good, he cheered his audience by pointing out to them that the gods were on their side, for the gods would

never support treachery and wrong. The acts of Tissaphernes had released them from all obligation to him ; they were justified in living upon their enemies, and taking food where they found it, now that he had thus foully broken the truce. Natural difficulties might be overcome by patience, and if the worst came to the worst, they had only to settle where they were, and their enemies would pay any price to get rid of them. Discipline and order would bring them safe through all.

His speech was successful ; the men indorsed the action taken by their officers, and agreed to start at once, drawn up in a hollow square, for some villages two miles off, where there was abundant store of provisions. Cheirisophus, as a Spartan, was to lead the van, Xenophon and Timasion to bring up the rear. In order to leave themselves unencumbered for their retreat, they disposed of all their superfluous baggage, and burnt their waggons and their tents, and then fortified themselves for their start by their morning meal. While they were engaged with this, Mithridates appeared, offering to join them if they would tell him their plans. At first they were deluded by his plausible talk, but they soon detected the trap that was being laid for them, and, to guard themselves against similar danger in the future, they resolved to receive no communications from the enemy as long as they were in his country.

At last the army made a move, and crossed the greater Zab without any attempt on the part of the Persians to dispute their passage. Wishing to return to the Tigris valley that they might be more certain of their bearings,

they took their course along the right bank of the river. They had not gone far when Mithridates again appeared, this time unmasking himself; for, having by a profession of friendly intentions got within bowshot, he inflicted serious damage on the Grecian rear by means of his cavalry and his light-armed troops. Xenophon made vain attempts to repel the foe, but they were more active than his hoplites could be, and so each charge and sally that he made only led to fresh difficulty in rejoining the main body. Not till evening did they reach the villages for which they were making, having spent most of the day on a march of three miles. But Xenophon had learnt his lesson. In answer to the reproaches of the other leaders for his folly in exposing his men by useless sallies, he confessed his blunder, and pointed out that their only hope of safety from such molestation in future was in providing a new force of bowmen, and javelin-men, and cavalry. Making the most of the resources at his disposal, he organised this new force on the morrow, halting in the villages for the purpose. The day after they proceeded on their march, first crossing the ravine formed by the Bumadus, on whose banks apparently they had been halting. This again they passed without interference, but shortly after they had gained the other side their old enemy Mithridates appeared for the third time, confident of an easy victory. But this time he was foiled. The newly-organised band did its work well, and he was routed with considerable loss.

For the rest of the day they marched on in safety, and for the next day also, passing the ruins of two

mighty cities, remnants of the old Assyrian power. These cities are identified with *Nimroud* and *Kouyunjik*, the latter one of the quarters of Nineveh. But on the third day Tissaphernes appeared again, and for some days followed them, skirmishing and harassing their rear. The ground had now become more undulating, and the streams more frequent, and the arrangement of a hollow square, which had been adopted for the protection of the baggage and the lightly armed, was found to be very inconvenient. To remedy the defect, six companies were formed into what may be called a moveable column, which could stay behind, when any bridge or narrow defile was to be passed, and so enable the square to be compressed without throwing the men in the centre of it into disorder.

After some days' march they came to a more hilly country, which they hoped would save them from the constant attacks of the enemy's horse; but they found the heights already occupied by their foes, who could easily assail them from the higher ground. They overcame this danger by sending troops higher up the ridge to take the Persians in flank on the other side, and so managed to reach the valley of the *Khabur* in safety. But they had suffered much in this last march, and they were obliged to halt for some time till their wounded could be seen to. Once more, as they crossed from the valley of the *Khabur* to that of the *Tigris*, the same tactics were tried, but once more they were defeated. The Greeks again occupied ground still higher, and so turned the enemy's tactics against himself by putting him between two fires. Yet, though

they thus escaped one great danger, they seemed but little better off than before. The Persians had attempted to cut off their supplies and their shelter by burning the villages near, which contained some store of provisions. And though by Xenophon's energetic measures this attempt was partly defeated, the Greeks were in a very difficult position. They had reached that point in the Tigris valley where the mountains of Kurdistan come down directly to the river, allowing no passage; they had no means of crossing the river, and though a Rhodian offered to make a pontoon bridge to enable them to cross, the fact that a large Persian force was ready on the other side to dispute their landing, made the idea impracticable; and they could not return by the way by which they had come, for that, too, was blocked by an enemy's force. Only two paths lay open to them; to pass eastward into the heart of Persia, or to face the perils of the Carduchian mountains, which lay straight ahead of them. The former course would lead them away still farther from their home, and entangle them still more in an unknown country, while the latter, as they learnt, would bring them to the highlands of Armenia, where at any rate they might pass the Tigris and Euphrates near their sources. So they adopted the latter alternative, and much to the surprise of the Persians, who thought themselves sure of their prey, they plunged into the mountains of Kurdistan which separate the eastern Tigris from the Khabur.

Starting some time before daybreak, so as to cross the plain in the dark, they climbed the first ridge, and descended into the valley on the other side, probably

that which is known by the name of *Mar-yuhannah*. Here they found many villages nestling in the clefts and hollows, but all deserted by their inhabitants. The Greeks had hoped that the Carduchians, moved by their common hostility to the Persian King, would lend them a helping hand, and so carefully abstained from plunder, and sent them conciliatory messages. But the mountaineers did not care to have their homes invaded by Greeks any more than by Persians, and refused all communication with them. They even ventured to attack their rear, and Xenophon confesses that had a larger number been collected, it would have gone badly with the Greeks. During the night they kindled beacon fires to rouse their kinsmen. On the following day the generals of the Greeks issued strict orders that all the baggage that could be dispensed with should be left behind, and themselves held a vigilant scrutiny as the army filed past them in a narrow defile. This day they continued their march, fighting at intervals. On the third day the weather was stormy, but the want of provisions forced them to pursue their march. The enemy kept constantly harassing their rear, and Xenophon was obliged to make repeated halts, while Cheirisophus with the van, in spite of frequent appeals from Xenophon for aid, kept pressing forward as fast as he could. When they came to their halt for the night, the reason of this was very obvious. Before them lay a deep ravine, on the other side of which the road ascended a steep hill, the exit at the top of which was held by a large force of the enemy. Cheirisophus had seen this, and had tried to reach it before them, but in vain.

There was apparently no other outlet, nor did the guide know of any other. But it happened that Xenophon's men had taken a couple of prisoners. These were called up and questioned, and when the first denied any knowledge of another road, he was slain in the presence of his comrade. The latter then, in fear of his life, confessed that there was another and an easier road, practicable even for baggage-cattle, and offered to guide them by it. It would be necessary for them, however, to occupy an eminence by the side of the path, which commanded both it and the direct road. A body of volunteers was detached under his guidance to perform this duty, and while Xenophon with the rest of the men made a feint as if he would force the direct road, followed the other path, and surprised an outpost of the enemy, posted, as they thought, on the eminence in question. When day dawned they descended by a cross path upon the plain, where the main body of the Carduchians was stationed, and took them in flank. Cheirisophus, with his half of the troops, pressed on at the same time along the direct road, and secured the passage. Xenophon, with the rear and the baggage, chose the easier and circuitous road, and after repeated encounters with the natives, who occupied every point of vantage, at last rejoined the rest, though with some loss, and with danger even of his own life. For two more days, of which we have no details, they were thus in constant conflict with these bold mountaineers, and it was with great joy that they found themselves at length on the last plateau overhanging the Kentrites, or Eastern Tigris (the *Böhtan Tschai*). All the ill-treatment that

they had before received from the King and from Tis-saphernes was eclipsed by the memory of their sufferings during these seven days in Kurdistan.

The alarm, however, had already been given, and when day returned they saw that a fresh foe was in waiting to dispute the passage of the river. They descended into the valley and tried the ford, but the stream was too rapid and the bottom too rough to allow of their crossing. When they looked back they saw that their last night's bivouac on the plateau behind them was already in the possession of the Carduchi. That day and night they spent in the greatest despondency and distress. On the following day, as if in confirmation of a dream of good omen which had appeared to Xenophon, news was brought to him that a ford had been discovered higher up the river, which was inaccessible to the cavalry on the other side. To this ford they proceeded, and, while Cheirisophus with the van and the baggage was crossing, Xenophon with his own detachment hurried back to the other ford, as if to cross there and take the enemy in the rear. These tactics were successful; the enemy retired, and Xenophon was able by a rapid return to effect the passage, though not till after a renewed conflict with the Carduchians, who had by this time descended into the plain.

Once over, they pursued their way over the mountains by *Sert* and *Bitlis*, passing the head waters of the Tigris, to the valley of the Teleboas (the *Kara Su*), which flows down into the plain of *Mush*. They were now in Armenia, and the satrap, Tiribazus, met them

in this valley, and agreed to let them pass unharmed, provided that they contented themselves with taking the necessary provisions. But as he continued to hang upon their rear, they still kept a constant look-out against any treachery or surprise. They were now at some 4000 feet above the sea level, in midwinter, and the snowy season set in to add to their suffering. There was little possibility, however, of any attack with snow on the ground, so that for awhile they had a little rest. But Tiribazus was not inactive meanwhile, and, when they wished to resume their march, they found the passes on their way to the Euphrates valley in the occupation of the enemy. They had, however, an easy victory, and after three days' more marching they reached the Euphrates (*Murad Su*), and crossed it near the junction of the *Tscharbahur*. The four or five days that followed were probably the most trying of the whole Retreat. The snow lay in many places six feet deep, and a bitter north wind was blowing in their faces, and to all the sufferings of cold and frost-bite and snow-blindness were added the pangs of hunger. Cheirisophus again pushed ahead without much thought for those behind, but Xenophon did what he could to cheer and support them. Parted from the van, they were obliged to bivouac in the snow, with an enemy close on their rear. On the following day they rejoined their companions, who had reached a group of villages, probably in the neighbourhood of *Chynys* on the southern slopes of the *Bingöl Dag*. Here they stayed for seven days, revelling in rest and plenty, and then set out again on their march, taking the head man of the village

with them as their guide, but Cheirisophus managed to quarrel with him before three days were over. They then marched along the Phasis (the modern *Pasin Su*, the upper part of the *Aras*), for seven days, and then struck across the country for the hills above *Hassan Kaleh*, that separate this valley from the valley of the *Olti*, a district which still in the name *Taikh* retains a trace of its old inhabitants, the Taochi. As they were crossing this range (the *Kiretschli Dagh*), they were confronted by a combined force of Chalybes and Taochi and Phasiani. The summit of the pass was a flat table-land, and Xenophon again brought his old tactics into play, by reaching this table-land by a side path and taking the enemy in flank. By this means they secured their passage, and came to some villages plentifully supplied with provisions. But for some days afterwards, while they were passing through the district of the Taochi, they suffered from the lack of victuals, for the natives gathered themselves and their cattle in their mountain strongholds, and the only chance of the Greeks was to storm the stronghold and take the booty. One such storming Xenophon describes at some length; it is probably only a specimen of many more. After this they came to the territory of the Chalybes, a very warlike tribe. They too had stored their valuables in strong places, but the Greeks had now the cattle which they had taken from the Taochi to supply them with meat. The next topographical mark that Xenophon gives is the river Harpasus, which is identified with the *Tschoruk Su*, so familiar recently in connection with the port of *Batoum*, close to its mouth;

but the point at which the Greeks struck the river is uncertain. The territory of the Skythini, through which they next pass, is identified by Kiepert, with some probability, with the neighbourhood of *Ispir*, and thence they would probably follow the valley to the neighbourhood of the modern *Baiburt*. The geography is however unsettled. (See notes, and additional note at the end of Book IV.) They came to a town named *Gymnias*, and from there received a guide, who took them through the territory of a tribe that was at war with his own people, and brought them to a mountain called *Theches*, or the sacred mountain, which was so near the sea that he could pledge himself five days beforehand that they should see the sea from it. The sight seemed to tell them that now at last their perils were past, and they might return without much ado to their homes, but they still had fresh enemies to encounter before they even reached it. With the first of these they were able to come to some agreement, for there was a freedman in the army who recognised the language of his childhood, and assured his people of their peaceful intentions. But their last mountain pass was contested by another tribe of natives, the *Colchi*. Xenophon's generalship again came into play, and by letting his men climb the hill in detached columns he was able to destroy the advantage of position which the enemy had, and to force the passage. Two more stages brought them to *Trapezus* (the modern *Trebizond*). Here for thirty days they remained to recruit, and with solemn sacrifices and games set forth their thanks to the gods who had brought them safe out of all their peril.

ITINERARY TO BOOKS III. IV. (After Kühner).

	Para- sanga.	Days' Jour- neya.	Days' Halts.	Date, B.C. 401-400.
To the Bumadus (iii. 3. 11),	(25 stadia.)	1	...	October 23. B.C. 401.
On its banks (iii. 3. 12-4. 1),	...	...	1	" 24.
To Larissa (iii. 4. 7),	...	1	...	" 25.
To Mespila (iii. 4. 10),	6	1	...	" 26.
To certain Villages (iii. 4. 13-17),	4	1	...	" 27.
Halt there (iii. 4. 18),	...	...	1	" 28.
Over the plain (iii. 4. 18),	...	1	...	" 29.
To the Residency (iii. 4. 24),	...	5	...	" 30—Nov. 3.
Halt there (iii. 4. 31),	...	...	3	November 4-6.
To certain villages in the valley of the Khabur (iii. 4. 32),	...	1	...	" 7.
To the plain of Bezabde (iii. 4. 36-5. 1),	...	3	...	" 8-10.
In the plain (iii. 5. 13),	...	1	...	" 11.
Through Kurdistan (iv. 1 and 2),	...	7	...	" 12-18.
On the banks of the Kentrites (iv. 3),	...	...	1	" 19.
To the head waters of the Tigris (iv. 4. 3),	15	3	...	" 20-22.
To the Teleboas (iv. 4. 3),	15	3	...	" 23-25.
Over the plain of Mush (iv. 4. 7),	15	3	...	" 26-28.
Halt there (iv. 4. 8-22),	...	...	2	" 29-30.
To the Euphrates (iv. 5. 1-2),	...	4	...	Dec. 1-4.
To Chynys (iv. 5. 3-10),	...	4	...	" 5-8.
Halt at villages (iv. 5. 24-36),	...	...	7	" 9-15.
Crossing the mountains (iv. 6. 1-3),	...	3	...	" 16-18.
Along the Phasis (iv. 6. 4),	35	7	...	" 19-25.
To Kiretschli Dag (iv. 6. 5),	10	2	...	" 26-27.
Halt (iv. 6. 6),	...	...	1	" 28.
Passing the mountain (iv. 6. 22),	...	1	...	" 29.
In the land of the Taochi (iv. 7. 1),	30	5	...	" 30—Jan. 3. B.C. 400.
" " Chalybes (iv. 7. 15),	50	7	...	Jan. 4-10.
" " Skythini (iv. 7. 18),	20	4	...	" 11-14.
Halt (iv. 7. 18),	...	...	3	" 15-18.
To Gymnias (iv. 7. 19),	20	4	...	" 19-22.
To Mount Theches (iv. 7. 21),	...	5	...	" 23-27.
In the land of the Makrones (iv. 8-1),	10	3	...	" 28-30.
" " Colchi,*	...	3	...	" 31—Feb. 2.
Battle (iv. 8. 9-19),	...	...	1	Feb. 3.
Delay in Honey-villages (iv. 8. 21),	...	...	3	" 4-6.
To Trapezus (iv. 8. 22),	7	2	...	" 7-8.

* I have followed Kühner's authority here; but it seems more probable that these three days are the same with those just mentioned. We are told that they marched three days διὰ Μακρωνών. On the first of these days they crossed the frontier (iv. 8. 1). They came to friendly terms with the people, who afterwards παρέλαυν ἐν τρισὶν ἡμέραις, εἰς ὃ ἐπὶ τὰ Κόλλων ὄρεα κατέργασαν τοὺς Ἕλληνας. The three days were therefore passed in the land of the Makrones. In the honey-villages four days are mentioned, but the first would be the day of their arrival.

ΧΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ

ΒΙΒΑΙΟΝ ΤΡΙΤΟΝ.

. The numbers above the line refer to the Rules of Syntax which follow the text, and apply to the words which they follow.

*XENOPHON TAKES THE LEADERSHIP OF THE GREEKS, AND
CONTINUES THE MARCH UP THE LEFT BANK OF THE
TIGRIS TO THE MOUNTAINS OF KURDISTAN.*

CHAPTER I.

*Distress of the Greeks, cut off apparently from their retreat in a strange
land, and deserted by their own allies.*

1. Ὅσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κύρος ἐτελεύτησεν,⁸² ἐγένετο ἀπιώντων τῶν Ἑλλήνων⁸³ σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν⁸⁴ οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν,⁸⁵ κύκλῳ δὲ αὐτοῖς⁸⁶ πάντα πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος⁸⁷ οὐ μείον ἢ μύρια στάδια,⁸⁸ ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ⁸⁹ ἦν, ποταμοὶ δὲ διείργον ἀδιάβατοι ἐν μέσῳ τῆς οἰκαδὲ ὁδοῦ,⁹⁰ προὔδεδῶκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες⁹¹ βάρβαροι, μόνον δὲ καταλειμμένοι ἦσαν, οὐδὲ ἱππέα οὐδένα σύμμαχον ἔχοντες· ὥστε εὐδηλον ἦν, ὅτι νικῶντες⁹² μὲν οὐδένα ἂν κατακάνοιεν,⁹³ ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθεῖη. 3. Ταῦτα ἐννοοῦμενοι καὶ ἀθύμως ἔχοντες, ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου⁹⁴ ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὅπλα πολλοὶ οὐκ ἤλθον ταύτην τὴν νύκτα⁹⁵ ἀνεπαύοντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεῦδειν ὑπὸ λύπης καὶ πόθου πατρίδων,⁹⁶ γονέων, γυναικῶν, παίδων, οὓς οὐποτ' ἐνόμιζον ἔτι ὄψεσθαι. Οὕτω μὲν δὴ διακέειμενοι⁹⁷ πάντες ἀνεπαύοντο.

How Xenophon came to join the expedition. Invited by his friend Proxenus he consulted his old teacher Socrates, who sent him to inquire of the oracle at Delphi. He joins Cyrus at Sardis.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὦν συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεῖς, ξένος ὦν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσιν,^{43a} ὃν αὐτὸς⁹ ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος.³⁵ 5. Ὁ μὲντοι Ξενοφῶν ἀναγνούς^{38b} τὴν ἐπιστολὴν ἀνακονοῦται Σωκράτει¹⁵ τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης, ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως οἱ ἐπαίτιον εἶη^{43d} Κύρῳ φίλον γενέσθαι,^{39b} ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμήσαι, συμβουλεύει τῷ Ξενοφῶντι ἐλθόντα⁹ εἰς Δελφοὺς ἀνακονοῦσαι⁴⁴ τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπῆρετο τὸν Ἀπόλλω, τί νι ἂν θεῶν θύων καὶ εὐχόμενος^{38c} κάλλιστα καὶ ἄριστα ἔλθοι^{38c} τὴν ὁδόν, ἣν ἐπινόει, καὶ καλῶς πράξας^{38b, f} σωθεῖη. Καὶ ἀνείλεν αὐτῷ ὁ Ἀπόλλων θεοῖς, οἷς ἔδει, θύειν.⁴⁴ Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. 7. Ὁ δ' ἀκούσας ἡγιάτο αὐτὸν, ὅτι οὐ τοῦτο πρῶτον ἡρώτα,⁵¹ πότερον λῶν εἶη⁴⁰ αὐτῷ πορεύεσθαι,^{39a} ἢ μένειν, ἀλλ' αὐτοὺς κρίνας ἱτέον^{51a} εἶναι, τοῦτ' ἐπυνθάνετο, ὅπως ἂν κάλλιστα προρευθεῖη.⁴⁵ "Ἐπεὶ μέντοι οὕτως ἦρου, ταῦτ'," ἔφη, "χρὴ ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν." 8. Ὁ μὲν δὴ Ξενοφῶν οὕτω, θυσάμενος οἷς^{4a} ἀνείλεν ὁ θεὸς, ἐξέπλει καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κύρον, μέλλοντας ἤδη ὁρμᾶν τὴν ἀνω ὁδόν,¹⁰ καὶ συνωστᾶθη Κύρῳ.¹⁵ 9. Προθυμουμένου δὲ τοῦ Προξένου,⁵⁷ καὶ ὁ Κύρος συμπροϋθυμεῖτο μείναι αὐτόν· εἶπε δὲ, ὅτι, ἐπειδὴν τάχιστα ἢ στρατεία λήξῃ,^{39b} εὐθὺς ἀποπέμψει αὐτόν. Ἐλέγετο δὲ ὁ στόλος^{43a, 46c} εἶναι εἰς Πισίδας.

Like the rest of the Greeks, ignorant of their destination, he acquiesced in it out of respect to Cyrus. While the rest are now in despair, he is roused to action by a dream.

10. Ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθεῖς, οὐχ ὑπὸ Προξένου.^{41a} οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλέα ὁρμὴν, οὐδὲ ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου.⁵⁷ ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον,⁵⁸ σαφὲς πᾶσιν ἦδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἶη^{43b} ἐπὶ βασιλέα.

Φοβούμενοι^{55d} δὲ τὴν ὁδὸν καὶ ἄκοντες ὁμως οἱ πολλοὶ δι' αἰσχύνῃν καὶ ἀλλήλων^{55a} καὶ Κύρου συνηκολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπείτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἔδυνάτο καθεύδειν· μικρὸν δ' ὕπνου^{51a} λαχὼν εἶδεν ὄναρ· ἔδοξεν αὐτῷ, βροντῆς γενομένης,⁵¹ σκηπτὸς πεσεῖν εἰς τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθὸν, ὅτι ἐν πόνοις ὧν καὶ κινδύνους φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε·⁵¹ πῇ δὲ καὶ ἐφοβείτο, ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλω δ' ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο^{55d} ἐκ τῆς χώρας ἐξελεθεῖν τῆς βασιλέως, ἀλλ' εἵργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν.

Why, he asks himself, are we all lying here instead of devising means of safety?

13. Ὅποιόν τι μέντοι ἐστὶ⁵⁵ τὸ τοιοῦτον ὄναρ ἰδεῖν,⁵⁰ ἔξιστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ.⁵⁰ Γίνεται γὰρ τᾶδε· Εὐθὺς ἐπειδὴ ἀνηγέρθη,⁵⁵ πρῶτον μὲν ἔννοια αὐτῷ⁵⁵ ἐμπίπτει· “Τί κατακέμαι; ἡ δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας,^{55b} πάντα δὲ τὰ δεινότερα παθόντας ὑβριζόμενους^{55c} ἀποθανεῖν, 14. Ὅπως δ' ἀμυνόμεθα,^{50c} οὐδεὶς παρασκευάζεται, οὐδὲ ἐπιμελείται, ἀλλὰ κατακέιμεθα, ὥσπερ ἐξόν⁵¹ ἡσυχίαν ἄγειν· Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν⁵ προσδοκῶ ταῦτα πράξειν; ποῖαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; Οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, εἰ ἂν τήμερον προδῶ^{55b} ἐμαντὸν τοῖς πολεμίους.”

He calls together Proxenus' captains, and addresses them. 'The enemy are evidently well prepared, and what mercy can we expect from the man who could mutilate the dead body of his own brother.'

15. Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνήλθον, ἔλεξεν· “Ἐγὼ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ, οἶμαι, οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὥρων^{55a} ἐν οἷς ἐσμέν. 16. Οἱ μὲν γὰρ πολέμοιοι δηλὸν ὅτι οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν^{55a} καλῶς τὰ ἐαυτῶν παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελείται, ὅπως ὡς κάλλιστα ἀγωνιούμεθα.^{50c} 17. Καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα,^{55a} τί οἰόμεθα πείσεσθαι;

ὅς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθνηκότος^{58b} ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς¹⁸ κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δ' ἐπ' αὐτὸν ὡς δοῦλον ἀντὶ βασιλείως ποιήσοντας^{59a} καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν;^{54b, 55} 18. Ἄρ' οὐκ ἂν ἐπὶ πάντων ἔλθοι, ὥς ἡμᾶς τὰ ἔσχατα αἰκισάμενος^{58c} πᾶσιν ἀνθρώποις φόβον παράσχοι⁵⁹ τοῦ στρατεῦσαί⁵⁹ ποτε ἐπ' αὐτόν; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα^{59b} πάντα ποιητέον.

'I have been distressed, during this truce, at the thought of our unfavourable position as compared with theirs: but now that we are free, their very advantages are prizes for us to win.'

19. Ἐγὼ μὲν οὖν, ἔσπε μὲν αἱ σπονδαὶ ἦσαν,⁵⁸ οὐποτε ἐπανόμην ἡμᾶς μὲν οἰκτεῖρων,⁵⁹ βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν⁵⁹ ὅσῃ μὲν χώραν καὶ οἶαν ἔχοιεν, ὥς δὲ ἀφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δὲ, ἔσθητα δέ. 20. Τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοίμην,^{40b} ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς^{21a} ἡμῖν μετεῖη, εἰ μὴ τι πριαίμεθα, οὐτο δ' ὠνησόμεθα^{40b} ἥδεν ἔτι ὀλίγους ἔχοντας,^{40c} ἄλλως δὲ πως πορίζεσθαι⁴⁴ τὰ ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος, ἐνίστοε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι⁴⁴ μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ὑποψία. Ἐν μέσῳ γὰρ ἤδη κείται ταῦτα τὰ ἀγαθὰ ἄθλα, ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν,^{39b} ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν, ὡς τὸ εἰκὸς, ἔσονται.

'The gods will be on our side for THEY are the truce-breakers: and we are their superiors both physically and morally. Let us urge on the rest: I will take any post you assign me, whether it be to follow or to lead.'

22. Οἷτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δέ, πολλὰ ὀρῶντες ἀγαθὰ, στεργῶς αὐτῶν²² ἀπειχόμεθα διὰ τοὺς τῶν θεῶν²² ὄρκους· ὥστε ἐξείναι μοι δοκεῖ ἰέναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις. 23. Ἐτι δ' ἔχομεν σώματα ἰκανώτερα τούτων²³ καὶ ψυχὴ καὶ θάληη καὶ πόνους φέρειν.^{20c} ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ, ὥσπερ τὸ πρόσθεν, νίκην ἡμῖν

διδῶσιν.²⁸ 24. 'Αλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν, μὴ ἀναμένωμεν²⁹ ἄλλους ἐφ' ἡμᾶς ἐλθεῖν³⁰ παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. Φάνητε τῶν λοχαγῶν³¹ ἀριστοὶ καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Κἀγὼ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν³² βούλομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν³³ ἀπ' ἑμαντοῦ τὰ κακά."

The captains call on Xenophon to take the command, Apollonides alone dissenting. Xenophon shows from their experience hitherto, that with arms in their hands the Persians are afraid of them, and stigmatises Apollonides' advice as unworthy of a Greek. One of the officers proves that he is no Greek but a slave.

26. 'Ο μὲν ταῦτ' ἔλεξεν· οἱ δὲ ἀρχηγοὶ ἀκούσαντες ταῦτα ἡγεῖσθαι³⁴ ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν, Βοιωτιά-ζων τῇ φωνῇ.³⁵ οὗτος δ' εἶπεν, ὅτι φλυαροῖ³⁶ ὅστις λέγει³⁷ ἄλλως πῶς σωτηρίας³⁸ ἂν τυχεῖν ἢ βασιλέα πείσας³⁹ εἰ δύναίτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. 27. 'Ο μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὧδε· "ὦ θαυμασιώτατε ἄνθρωπε, σὺ γε οὐδὲ ὁρῶν γινώσκεις, οὐδὲ ἀκούων μέμνησαι. Ἐν ταύτῳ γε μέντοι ἦσθα τούτοις,⁴⁰ ὅτε βασιλεὺς, ἐπεὶ Κύρος ἀπέθανε,⁴¹ μέγα φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε παραδιδόναι τὰ ὅπλα. 28. Ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντες παρεσκευήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων⁴² καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἵστε σπονδῶν ἔτυχεν;⁴³ 29. Ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων⁴⁴ ἦλθον πιστεύσαντες⁴⁵ ταῖς σπονδαῖς,⁴⁶ οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι, οὐδ' ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ', οἶμαι, ἐρώντες⁴⁷ τούτου; ἂ σὺ πάντα εἰδὼς τοὺς μὲν ἀμύνασθαι⁴⁸ κελεύοντας φλυαρεῖν⁴⁹ φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας; 30. Ἐμοὶ δέ, ὦ ἄνδρες, δοκεῖ τὸν⁵⁰ ἄνθρωπον τούτον μῆτε προσίεσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν σκευὴ ἀναθέντας ὥς τοιοῦτ'⁵¹ χρῆσθαι. Οὗτος γὰρ καὶ τὴν πατρίδα κατασχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι⁵² Ἕλλην ὢν⁵³ τοιοῦτός ἐστιν."

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν, "Ἀλλὰ

τούτῳ γε οὔτε τῆς Βοιωτίας^{31a} προσήκει οὐδέν οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφοτέρω τὰ ὅτα τετρυπημένον.”^{32c} Καὶ εἶχεν οὕτως.

Gathering of all the surviving officers. Xenophon is called upon to speak.

32. Τοῦτον μὲν οὖν ἀπήλασαν· οἱ δ' ἄλλοι παρὰ τὰς τάξεις^{32a} ἰόντες, ὅπου μὲν στρατηγὸς σῶος εἴη,^{32b} τὸν στρατηγὸν παρεκάλουν, ὅπόθεν δὲ οἴχοιτο, τὸν ὑποστρατηγὸν, ὅπου δ' αὖ λοχαγὸς σῶος εἴη, τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὅπλων^{33a} ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. Ὅτε δὲ ταῦτα ἦν,^{33b} σχεδὸν μέσαι ἦσαν νύκτες. 34. Ἐνταῦθα Ἱερώνυμος Ἡλείος, πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν,^{34a} ἤρχετο λέγειν ὅδε· “Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς^{34b} συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσάμεθα^{34c} εἴ τι δυναίμεθα ἀγαθόν. Λέξον δ’,” ἔφη, “καὶ σὺ, ὦ Ξενοφῶν, ἄπερ καὶ πρὸς ἡμᾶς.”

‘It is for you, officers, to whom your soldiers look up as their superiors, not only in military rank but also in social advantages, to come forward now and take the lead: if you do, your men will follow.’

35. Ἐκ τούτου λέγει τάδε Ξενοφῶν· “Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, ὅτι βασιλεὺς καὶ Τισσαφέρνης, οὓς μὲν ἔδυνήθησαν,^{35a} συνειλήφασιν^{35b} ἡμῶν, τοῖς δ' ἄλλοις^{35c} δῆλον ὅτι ἐπιβουλεύουσιν, ὥς, ἣν δύνωνται, ἀπολέσωσιν.^{35d} Ἡμῖν^{35e} δὲ γ' οἶμαι πάντα ποιητέα, ὥς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἣν δυνώμεθα, ἐκείνοι ἐφ' ἡμῖν. 36. Εἴ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς, τοσοῦτοι ὄντες,^{36a} ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. Οἱ^{36b} γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κἂν μὲν ὑμᾶς ὁρῶσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἣν δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι^{36c} φανεροὶ ᾗτε^{36d} ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλήτε, εὖ ἴστε, ὅτι ἔφονται ὑμῖν καὶ πειράσονται μιμεῖσθαι. 37. Ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων.^{37a} Ὑμεῖς γὰρ ἔστε στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοὶ· καὶ ὅτε εἰρήνῃ ᾗν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς^{37b} τούτων^{37c} ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός ἐστιν, ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλεήθους εἶναι,^{37d} καὶ προβουλεύειν τούτων^{37e} καὶ προπονεῖν, ἣν που δεη-

'First fill up the vacant places of command: then give a word of encouragement to your soldiers, that they may no longer look on the dark side.'

38. Καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς μέγα ὀνῆσαι⁵⁵ τὸ στρατεύμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν.⁵⁶ Ἄνευ γὰρ ἔρχόντων⁵⁷ οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο,⁵⁸ ὥς μὲν συνελόντι.^{57, 58} εἰπεῖν,⁵⁹ οὐδαμοῦ,⁶⁰ ἐν δὲ δὴ τοῖς πολεμικοῖς παντά-
 39. Ἐπειδὴν δὲ καταστήσῃσθε⁶¹ τοὺς ἄρχοντας, ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε⁶² καὶ παραθαρσύνητε, οἶμαι ἂν ὑμᾶς πάνυ ἐν καιρῷ ποιῆσαι.⁶³ 40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε, ὡς ἀθύμως μὲν ἦλθον⁶⁴ ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων⁶⁵ οὐκ οἶδα, ὃ τι ἂν τις χρήσαιτο αὐτοῖς,⁶⁶ εἴτε νυκτὸς δεοὶ τι εἴτε καὶ ἡμέρας.⁶⁷ 41. Ἦν δὲ τις αὐτῶν στρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο μόνον ἐννοῶνται,⁶⁸ τί πείσονται,⁶⁹ ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται.

'It is not numbers nor physical strength that wins victories, but a high spirit, to which a "shamed life is hateful."'

42. Ἐπίστασθε γὰρ δὴ, ὅτι οὔτε πληθὸς ἐστὶν οὔτε ἰσχύς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα,⁷⁰ ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν⁷¹ ἐπὶ τοὺς πολέμιους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οὐ δέχονται. 43. Ἐντεθύμῃμαι δ' ἐγώ γε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι, ὅπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχροῦς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, ὅπόσοι δὲ τὸν μὲν θάνατον ἐγνώ-
 44. Ἄ καὶ ἡμᾶς δεῖ νῦν καταμαθόντας,⁷² ἐν τοιοῦτῳ γὰρ καιρῷ ἔσμεν, αὐτοὺς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν. Ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο.

Cheirisophus seconds Xenophon's proposals. New officers chosen.

45. Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος· "Ἀλλὰ πρόσθεν μὲν, ὃ Ἐνεοφῶν, τοσοῦτον⁷³ μόνον σε ἐγίνωσκον, ὅσον ἤκουον Ἀθηναῖοι
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εἶναι.^{46b} νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ πράττεις, καὶ βουλομένην ἂν ὁ τι πλείστους εἶναι τοιοῦτους· κοινὸν γὰρ ἂν εἴη^{47a} τὸ ἀγαθόν. 46. Καὶ νῦν," ἔφη, "μὴ μέλλωμεν,^{Subj. 1. 2.} ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι^{48b} ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. Παρέστω δ' ἡμῖν," ἔφη, "καὶ Τολμίδης ὁ κήρυξ." 47. Καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὥς μὴ μέλλοιτο,⁵⁰ ἀλλὰ περαίνοιτο τὰ δέοντα. Ἐκ τούτου ἠρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳ Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιὼς, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ὀρχομένιος, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιὼς, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

CHAPTER II.

The officers address the soldiers. Cheirisophus points out the need for brave effort to preserve their liberty.

1. Ἐπεὶ δὲ ἦρηντο,⁵² ἡμέρα τε σχεδὸν ὑπέφαινε, καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες. Καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας⁹ συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε· 2. "ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων³⁶ στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν ἡμᾶς. 3. Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τε ἐλθεῖν καὶ μὴ^{38a} ὑφίσσθαι, ἀλλὰ πειρᾶσθαι, ὅπως, ἣν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα.⁴⁰ εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχίριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις.⁴² Οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν."^{43a}

Cleanor, recounting the treachery of the King and of Tissaphernes, and of Ariæus, shows them that they must not expose themselves to further deceit, but fight and trust the issue to the gods.

4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε
 "Ἄλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλεύς ἐπιτορκίαν καὶ ἀσέβειαν,
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ὁράτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις⁵¹ λέγων, ὡς γείτων τε εἶη⁵² τῆς Ἑλλάδος⁵³ καὶ περὶ πλείστου ἂν ποιήσαιτο⁵⁴ σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας⁵⁵ ἡμῖν, αὐτὸς δεξιὰς δοὺς, αὐτὸς ἐξαπατήσας, συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ᾔδεσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος, αὐτοῖς τούτοις⁵⁶ ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα⁵⁷ καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ⁵⁸ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δέσας οὔτε Κύρον τεθηγκότα αἰδεσθεῖς, τιμώμενος⁵⁹ μάλιστα ὑπὸ Κύρου ζῶντος,⁶⁰ νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους⁶¹ κακῶς ποιεῖν πειρᾶται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο·⁶² ἡμᾶς δὲ δεῖ ταῦτα ὀρώντας⁶³ μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα⁶⁴ κράτιστα τοῦτο, ὃ τι ἂν δοκῇ⁶⁵ τοῖς θεοῖς, πάσχειν."

Xenophon points out that with such wrongs to avenge they must have good hope of heaven's favour. The customary 'God save you' in answer to an opportune sneeze suggests that they should at once seek the help of Zeus the Saviour by sacrifice and prayer.

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται, ἐσταλμένος⁶⁶ ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα,⁶⁷ νομίζων, εἴτε νίκην διδοῖεν οἱ θεοὶ τὸν κάλλιστον κόσμον τῷ νικᾶν πρόπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων⁶⁸ ἑαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς⁶⁹ τυγχάνειν· τοῦ λόγου δὲ ἤρχετο ὧδε· 8. "Τὴν μὲν τῶν βαρβάρων ἐπιτορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. Εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς⁷⁰ διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώντας⁷¹ καὶ τοὺς στρατηγούς, οἱ διὰ πίστewος αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἳ πεπόνθασιν· εἰ μὲντοι διανοοῦμεθα σὺν τοῖς ὅπλοις ὦν⁷² τε πεποιήκασιν δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν⁷³ καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας." 9. Τοῦτο δὲ λέγοντος αὐτοῦ⁷⁴ πτάρνυνται τισ' ἀκούσαντες⁷⁵ δ' οἱ στρατιῶται πάντες μὴ ὁρμῇ προσεκύνησαν τὸν θεόν. Καὶ Ξενοφῶν εἶπε· "Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτήρος ἐφάνη, εὐχασθαι τῷ θεῷ τούτῳ θύσειν⁷⁶ σωτήρια, ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα,⁷⁷ συνεπέψασθαι δὲ καὶ

τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτῳ δοκεῖ ταῦτ'," ἔφη, "ἀνατεινάτω τὴν χεῖρα." Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου εὖξαντο καὶ ἐπαιώνισαν.

He goes on to give his reasons for thus anticipating success.

Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε·

10. "Ἐτύγχανον λέγων,⁵⁹ ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν⁶⁰ σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν⁶¹ ὄρκους, οἱ δὲ πολέμοι ἐπιωρκήκασι τε καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. Οὕτω δ' ἐχόντων⁶² εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοὶ εἴσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὥσι,⁶³ σώζειν. εὐπετῶς, ὅταν βούλωνται.

'What Greeks can do against Persians has been shown at Marathon and at Salamis. Numbers should not terrify you.'

11. Ἐπειτα δὲ, ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους,⁶⁴ ἵνα εἰδῆτε,⁶⁵ ὥς ἀγαθοῖς⁶⁶ τε ὑμῖν προσήκει εἶναι, σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοί. Ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ⁶⁷ ὥς ἀφανιοῦντων⁶⁸ αὐθις τὰς Ἀθήνας, ὑποστήναι αὐτοῖς⁶⁹ Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς. 12. Καὶ εὐξάμενοι⁷⁰ τῇ Ἀρτέμιδι, ὅπόσους ἂν κατακάνοιεν τῶν πολεμίων, τοσαύτας χιμαῖρας καταθύσειν⁷¹ τῇ θεῷ, ἐπεὶ οὐκ εἶχον⁷² ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι καὶ νῦν ἀποθούουσιν. 13. Ἐπειτα ὅτε Ξέρξης ὕστερον ἀγείρας⁷³ τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὡν ἔστι μὲν τεκμήρια⁷⁴ ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἀνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε.

'You have shown yourselves no degenerate successors to such ancestors while fighting for Cyrus: how much more, when fighting for your own lives, and that no longer against an unknown foe?'

14. Τοιούτων μὲν ἔστε προγόνων.⁷⁵ Οὐ μὲν δὴ τοῦτό γε ἐρῶ, ὡς ὑμεῖς καταισχύnete αὐτούς· ἀλλ' οὕτω πολλαὶ ἡμέραι, ἀφ'

οὐδ' ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. 15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ, πολλὸν δήπου ὑμᾶς προσήκει καὶ ἀμείνοντας καὶ προθυμότερους εἶναι.^{20a} 16. Ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν,²² τό τε πλῆθος ἄμετρον^{21b} ὀρώντες,^{23a} ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἵεναι εἰς αὐτούς· νῦν δέ, ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἐτι ὑμῖν προσήκει τούτους φοβεῖσθαι;

'It is true that the rest of Cyrus' troops have deserted us, and that we have no cavalry: but the former were cowards and runaways, and the latter are chiefly serviceable for safety in flight.'

17. Μὴδὲ μέντοι τοῦτο μείον δόξετε^{Subj. I. 11b} ἔχειν, εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταττόμενοι^{24a} νῦν ἀφαστήκασιν. Ἔτι γὰρ οὗτοι κακίονες εἰσι τῶν ὑφ' ἡμῶν ἡττημένων²⁵ ἔφευγον γοῶν πρὸς ἐκείνους καταλιπόντες ἡμᾶς. Τοὺς δὲ θέλοντας φυγῆς²⁶ ἀρχειν πολλὸν κρεῖττον σὺν τοῖς πολεμίους ταττομένους ἢ ἐν τῇ ἡμετέρᾳ τάξει ὄρᾶν. 18. Εἰ δέ τις αὖ ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν^{27b} μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολεμίους πολλοὶ πάρεσιν, ἐνθυμήθητε,^{27a, Nov} ὅτι οἱ μύριοι ἱππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες, ὃ τι ἂν ἐν ταῖς μάχαῖς γίγνηται.^{28b} 19. Οὐκοῦν τῶν γε ἱππέων²⁹ πολλὸν ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν; Οἱ μὲν γὰρ ἐφ' ἵππων κρέμονται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν.^{30a} ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολλὸν μὲν ἰσχυρότερον παῖσομεν, ἢν τις προσίῃ,^{32b} πολλὸν δὲ μᾶλλον, ὅτου ἂν βουλώμεθα, τευξόμεθα. Ἐνὶ μόνῳ^{33a} πρόεχουσιν οἱ ἱππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλές· στερόν ἐστιν ἡ ἡμῖν.

'Some of you may say—"It is not the fortune of battle that we are anxious about, but the difficulties of the retreat." But we shall have for guides men whose lives are in our power, we can help ourselves to provisions, and as for rivers to be crossed there is none but is fordable near its source.'

20. Εἰ δὲ δὴ τὰς μὲν μάχας^{34b} θαρρεῖτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρνης ἡγήσεται, οὐδὲ βασιλεὺς ἀγορὰν παρέρξει, τοῦτο

ἀχθεσθε, σκέψασθε, πότερον⁴⁵ κρείττον Τισσαφέρην ἡγεμόνα⁴² ἔχειν, ὃς ἐπιβουλεύων⁴⁰ ἡμῖν φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οἱ εἴσονται, ὅτι, ἦν τι περὶ ἡμᾶς ἀμαρτάνωσι,⁴³ περὶ τὰς ἐαυτῶν ψυχὰς καὶ σώματα ἀμαρτάνωσι. 21. Τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρείττον ἐκ τῆς ἀγορᾶς ἦς⁴⁴ οὗτοι παρῆχον, μικρὰ μέτρα πολλοῦ ἀργυρίου,⁴⁵ μὴδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς⁹ λαμβάνειν, ἥνπερ κρατῶμεν, μέτρῳ χρωμένους, ὅπόσῳ ἂν ἕκαστος βούληται.⁴⁶ 22. Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρείττονα, τοὺς δὲ ποταμοὺς ἄπορον⁴⁷ νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθαι ἐξαπατηθῆναι διαβάντες,⁹ σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον⁴⁸ πεποιήκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοὶ, ἦν καὶ πρόσω τῶν πηγῶν⁴⁹ ἄποροι ὄσι, προϋῶσι⁵⁰ πρὸς τὰς πηγὰς διαβατοὶ γίγνονται οὐδὲ τὸ γόνυ βρέχοντες.

'If the worst comes to the worst we are strong enough to form a settlement in the King's territory. I should even have proposed it now, but that I fear the influence of Eastern luxury might make us "forgetful of return."'

23. Εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν, ἡγεμῶν τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὥς ἡμῖν⁵¹ γε ἀθυμητέον. Ἐπιστάμεθα γὰρ Μυσοὺς, οὓς οὐκ ἂν ἡμῶν φαίμεν⁵² βελτίους εἶναι, οἱ βασιλέως ἄκοντος⁵³ ἐν τῇ βασιλείῳ χώρῃ πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως. Ἀν κάονας δὲ καὶ αὐτοὶ εἶδομεν, ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται. 24. Καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρμημένους,⁵⁰ ἀλλὰ κατασκευάζεσθαι ὥς αὐτοῦ που οἰκήσοντας.⁵⁴ Οἶδα γὰρ, ὅτι καὶ Μυσοὶς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη,⁵⁵ πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν,⁵⁶ καὶ ὁδοποιήσειε γ' ἂν αὐτοῖς, καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτ' ἐποίει,⁵⁴ εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. 25. Ἀλλὰ γὰρ δέδοικα, μὴ, ἂν ἀπαξ μάθωμεν ἀργοί⁹ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγίσταις γυναιξὶ καὶ παρθένοις ὀμιλεῖν, μὴ ὥστερ οἱ λωτοφάγοι ἐπιλαθώμεθα⁵⁷ τῆς οἴκαδε ὁδοῦ. 26. Δοκεῖ σὺν μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς Ἕλλησιν, ὅτι ἐκόντες πείρονται, ἐξόν⁵¹ αὐτοῖς τοὺς νῦν οἰκοὶ ἀκλήρους πολιτεύ-

οντας⁸ ἐνθάδε κομισαμένους πλουσίους ὁρᾶν. Ἀλλὰ γὰρ, & ἄνδρες, πάντα ταῦτα τὰγαθὰ δῆλον ὅτι τῶν κρατούντων²¹ ἐστὶ

'It remains to make provision for the march. First—it were well to get rid of our waggons and of all superfluous baggage, that we may not have needlessly to choose our road.'

27. Τοῦτο δὴ δεῖ λέγειν, πῶς ἂν πορευοίμεθα τε ὡς ἀσφαλές-
τατα, καὶ εἰ μάχεσθαι δεοί, ὡς κράτιστα μαχοίμεθα²³. Πρῶτον
μὲν τοίνυν," ἔφη, "δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν,
ἵνα μὴ τὰ ζεύγη ἡμῶν²⁵ στρατηγῇ,²⁶ ἀλλὰ πορευώμεθα, ὅπῃ ἂν
τῇ στρατιᾷ²⁷ συμφέρῃ· ἔπειτα καὶ τὰς σκηναὶς συγκατακαῦσαι.
Αὗται γὰρ αὖ ὄχλον μὲν παρέχουσιν ἄγειν,²⁸ συνωφελοῦσι δ'
οὐδὲν οὔτε εἰς τὸ μάχεσθαι, οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν.²⁹

28. Ἐτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περισσὰ ἀπαλλάξωμεν,
πλὴν ὅσα πολέμου³¹ ἔνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς
πλείωτοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾖσιν,³² ὡς ἐλάχιστοι δὲ σκευο-
φοῶσι. Κρατουμένων³³ μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια·
ἣν δὲ κρατῶμεν, καὶ τοὺς πολέμιους δεῖ σκευοφόρους ἡμετέρους³⁴
νομίζειν.

'But the most important thing is that every man shall do his utmost to maintain discipline and support the authority of the officers, and that the officers shall do their duty more vigorously; so the Persians will reckon without their host, in thinking that the loss of our leaders will make us disorderly and feeble.'

29. Λοιπὸν μοι εἰπεῖν, ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὅρατε
γὰρ καὶ τοὺς πολέμιους, ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν
πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον,³⁵
νομίζοντες, ὄντων μὲν τῶν ἀρχόντων³⁶ καὶ ἡμῶν πειθομένων,
ικανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ· λαβόντες³ δὲ τοὺς
ἀρχοντας ἀναρχία ἂν καὶ ἀταξία³⁷ ἐνόμιζον ἡμᾶς ἀπολέσθαι.

30. Δεῖ οὖν πολλὸν μὲν τοὺς ἀρχοντας ἐπιμελεστέρους γενέσθαι τοὺς
νῦν τῶν πρόσθεν,³⁸ πολλὸν δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ
πειθομένους μᾶλλον τοῖς ἀρχουσι¹⁸ νῦν ἢ πρόσθεν. 31. Ἦν δέ
τις ἀπειθῇ, ἣν ψηφίστηθε τὸν δεῖ ὑμῶν ἐντυγχάνοντα σὺν τῷ
ἀρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείωτον ἔψευστοι ἔσονται.³⁹
τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὀψονται ἀνθ' ἑνὸς Κλεάρχους
τοὺς οὐδ' ἐνὶ ἐπιτρέψοντας κακῶ¹⁸ εἶναι. 32. Ἀλλὰ γὰρ καὶ
περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται.
Ὅτε οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα

ἔργῳ περαίνηται.⁵⁰ Εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας⁵¹ δεόμεθα.”

Cheirisophus supports Xenophon's proposals, which are carried. Xenophon makes arrangements for the order of the march, and dismisses the assembly with a final exhortation to bravery.

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· “Ἄλλ’ εἰ μὲν τινος ἄλλου δεῖ πρὸς τοῦτοις οἷς⁵² λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἶρηκε, δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι⁵³ ἄριστον εἶναι· καὶ ὅτῃ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.” Ἀνέτειναν ἅπαντες. 34. Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· “ὦ ἄνδρες, ἀκούσατε ὧν⁵⁴ προσδεῖν δοκεῖ μοι. Δῆλον, ὅτι πορεύεσθαι ἡμᾶς δεῖ, ὅπου ἐξομεν⁵⁵ τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ πλείον ἐικοσι σταδίων ἀπεχούσας. 35. Οὐκ ἂν οὖν θαυμάζοιμεν, εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας⁵⁶ διώκουσί τε καὶ δάκνουσιν, ἣν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιούσιν ἐπακολουθοῦεν.⁵⁷ 36. Ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους⁹ τῶν ὄπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ.⁵⁰ Εἰ οὖν νῦν ἀποδειχθεῖη, τίνα χρὴ ἡγείσθαι τοῦ πλαισίου⁵⁸ καὶ τά πρόσθεν κορμεῖν, καὶ τινὰς ἐπὶ τῶν πλευρῶν ἑκατέρων εἶναι, τινὰς δ’ ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε οἱ πολέμιοι ἔλθοιεν,⁵⁹ βουλεύεσθαι ἡμᾶς δεοί, ἀλλὰ χρήμεθ’ ἂν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγείσθω, ἐπειδὴ καὶ Λακεδαιμονίός ἐστι· τῶν δὲ πλευρῶν⁵² ἑκατέρων δύο τῶν πρεσβυτάτων στρατηγῶν ἐπιμελείσθω· ὀπισθοφυλακῶμεν δ’ ἡμεῖς οἱ νεώτεροι, ἐγὼ τε καὶ Τιμασίων, τὸ νῦν εἶναι.⁵⁹ 38. Τὸ δὲ λοιπὸν, πειρώμενοι ταύτης⁵³ τῆς τάξεως, βουλευσόμεθα, ὃ τι ἂν αἰεὶ κράτιστον δοκῇ εἶναι. Εἰ δὲ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω.” Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· “Ὅτῃ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.” Ἐδοξε ταῦτα. 39. “Νῦν τοῖνυν,” ἔφη, “ἀπρίοντας ποιεῖν δεῖ τὰ δεδογμένα. Καὶ ὅστις τε ἡμῶν τοὺς οἰκέλους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου⁵³ τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικώντων⁵¹ τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί· καὶ εἰ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικώντων ἐστὶ καὶ τὰ ἐαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.”

CHAPTER III.

The Greeks dispose of their superfluous baggage. Mithridates comes and offers to join them if they will tell him their plans. At first they fall into the trap.

1. Τούτων λεχθέντων⁵⁷ ἀνέστησαν, καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περιπτῶν,^{58a} ὅτου^{58a} μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. Ταῦτα ποιήσαντες^{58b} ἡρωστοποιοῦντο. Ἀριστοποιοιμένων δὲ αὐτῶν, ἔρχεται Μιθριδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον λέγει ὧδε· 2. “Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε,⁵⁷ καὶ νῦν ὑμῖν⁵⁸ εὖνους· καὶ ἐνθάδε δ’ εἰμὶ σὺν πολλῷ φόβῳ διάγων. Εἰ οὖν ὀρψήν^{58c} ὑμᾶς σωτήριόν τι βουλευομένους,^{58c} ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. Λέξατε οὖν πρὸς με τί ἐν νῷ ἔχετε⁵⁸ ὡς φίλον τε καὶ εὖνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι.” 3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· “Ἡμῖν δοκεῖ, εἰ μὲν τις ἐὰν ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα.^{57, 58b} ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ ὡς ἂν δυνώμεθα κράτιστα.”

But finding that he is an emissary of the enemy, they decide that they will receive no heralds in a hostile country.

4. Ἐκ τούτου ἐπειρᾶτο Μιθριδάτης διδάσκειν, ὡς ἄπορον εἶη^{58b} βασιλέως ἄκοντος⁵⁷ σωθῆναι. Ἐνθα δὲ ἐγινώσκετο, ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τιτσαφέρωνος τις οἰκείων παρηκολούθει πίστewς⁵⁷ ἕνεκα. 5. Καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι,⁵⁸ ἔστ’ ἐν τῇ πολεμίᾳ εἶεν.⁵⁸ διέφθειρον⁵⁸ γὰρ προσιώντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν,⁵⁸ Νίκارχον Ἀρκάδα, καὶ ᾤχετο ἀπ’ αὐτῶν νυκτὸς⁵⁸ σὺν ἀνθρώποις ὡς εἰκοσι.

Mithridates reappears after they have crossed the Zab, and attacks their rear. The Greeks give chase, but in vain: the want of cavalry and light artillery prevents them from doing any damage.

6. Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζαπάταν ποταμὸν ἐπορεύοντο τεταγμένοι,^{58c} τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν

μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐτῶν,⁷⁷ ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἱππέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. 7. Καὶ προσήει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας, ἐπεὶ δ' ἐγγυς ἐγένοντο, ἔξαπίνης οἱ μὲν αὐτῶν^{81a} ἐτόξευον καὶ ἱππεῖς καὶ πεζοὶ, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. Οἱ δὲ ὀπισθοφυλάκες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν· οἱ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εὔσω τῶν ὅπλων⁸⁵ κατεκέκληντο, οἱ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὡς^{86, 86a} ἐξικνεῖσθαι τῶν σφενδονητῶν. 8. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον^{81b} εἶναι· καὶ ἐδίωκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν^{81a} οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλάκουντες.⁸² διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. 9. Οὔτε γὰρ ἱππεῖς ἦσαν τοῖς Ἕλλησιν,^{87b} οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας^{88a} ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ⁸⁸ γὰρ οὐχ οἶόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἱππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς τοὺς πισθεν τοξεύοντες ἀπὸ τῶν ἱππῶν· ὅπως δὲ προδιώξαιαν^{86b} οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡστε τῆς ἡμέρας ὅλης⁸⁹ διήλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὴ πάλιν ἀθυμία ἦν.

Xenophon being blamed for his indiscretion in ordering this sally pleads guilty, and points out that if they are to be subjected to such attacks they must provide themselves with slingers and horsemen.

Καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἠτιῶντο, ὅτι⁹¹ ἐδίωκεν ἀπὸ τῆς φάλαγγος, καὶ αὐτός τε ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνάτο βλάπτειν. 12. Ἀκούσας δὲ Ξενοφῶν ἔλεγεν, ὅτι ὀρθῶς ἠτιῶντο,⁹¹ καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. “Ἄλλ’ ἐγὼ,” ἔφη, “ἠναγκάσθην διώκειν, ἐπειδὴ ἐώρων ὑμᾶς ἐν τῷ μένειν κακῶς μὲν ἀσχοντας,^{92o} ἀντιποιεῖν δὲ οὐ δυναμένους. 13. Ἐπειδὴ δὲ ἐδιώκομεν,⁹² ἀληθῆ,” ἔφη, “ὑμεῖς λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα,^{93a} δηλῶσαι δὲ ὧν^{93a} δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμιοι τοξεύουσι καὶ σφενδονῶσιν, ὅσον⁹³

οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται, οὔτε οἱ ἐκ χειρὸς βάλλοντες⁸ ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον^{14a} ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ, οὐδ' εἰ ταχὺς εἴη,^{53c} περὶ περὶ ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἡμεῖς οὖν εἰ μέλλομεν τοὺτους εἶργειν, ὥστε μὴ^{52a} δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων.

He shows how this arm may be supplied.

Ἀκούω δ' εἶναι^{43a} ἐν τῷ στρατεύματι ἡμῶν Ῥόδιους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν.⁵⁵ 17. Ἐκεῖναι γὰρ διὰ τὸ χειροπληθεῖσι τοῖς^{5b} λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνούνται, οἱ δὲ γε Ῥόδιοι καὶ ταῖς μολιβδίσιν^{19a} ἐπίστανται χρῆσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψάμεθα τίνες⁴⁵ πέπανται σφενδόνας, καὶ τοῦτ' μὲν δώμεν αὐτῶν^{21a} ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι⁸ ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ ἐντεταγμένῳ ἐθέλοντι ἄλλην τινὰ ἀτέλειαν εὐρίσκωμεν, ὥς τις φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ ἱππους ὄντας^{53c} ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ' ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ^{17c} καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. Ἄν οὖν τοὺτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἱππους εἰς ἱππέας κατασκευάσωμεν, ὥς τις καὶ οὐτοί τι¹² τοὺς φεύγοντας ἀνιάσουσιν." Ἐδοξε καὶ ταῦτα. 20. Καὶ ταύτης τῆς νυκτὸς⁵⁸ σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἱπποὶ δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ^{19c} εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἱππαρχος ἐπεστάθη Λύκιος ὁ Πολυστράτου, Ἀθηναῖος.

CHAPTER IV.

On the following day Mithridates follows them with a greater force, expecting an easy victory; but by Xenophon's preparations he is balked, and falls back with some loss.

1. Μείναντες δὲ ταύτην τὴν ἡμέραν^{14a} τῇ ἄλλῃ^{19c} ἐπορεύοντο πρῶϊτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι, ἐφ' ᾗ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς¹⁸ διαβαίνουσιν οἱ πολέμοιοι.

2. Διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται Μιθριδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· τοσοῦτους γὰρ ἤγησε Τισσαφέρην,^{12a} καὶ ἔλαβεν ὑποσχόμενος, ἂν τούτους λάβῃ,^{13b} παραδώσειν^{14a} αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες^{15b} ἀπείχον τῆς χαράδρας¹⁶ ὅσον ὀκτὼ σταδίους,^{14a} διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγγελλο δὲ τῶν τε πελταστῶν^{17a} οὓς ἴδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοὺς ἱππεύσιν εἴρητο θαρροῦσι¹⁸ διώκειν, ὥς ἐφευρομένης ἱκανῆς δυνάμεως.¹⁷ 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνούντο, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι·^{19a} καὶ εὐθὺς ἔθεον ὁμόσε οἷς εἴρητο καὶ οἱ ἱππεῖς ἡλαννον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἔφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις²¹ τῶν τε πεζῶν ἀπέθανον πολλοὶ, καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. Τοὺς δὲ ἀποθανόντας αὐτοκίλευστοι οἱ Ἕλληνες ἦκισαντο, ὥς ὃ τι φοβερώτατον τοῖς πολεμίοις εἶν²⁰ ὄραν.^{20a}

The Greeks return to the bank of the Tigris, and pass two deserted cities (on the site of ancient Nineveh).

6. Καὶ οἱ μὲν πολέμοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι^{22b} τὸ λοιπὸν^{14a} τῆς ἡμέρας ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ²³ ἦν Λάρισσα· ᾤκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. Τοῦ δὲ τείχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ᾤκοδόμητό δὲ πλίνθοις κεραμίαις· κρηπὶς δ' ὑπὴν λιθίνῃ τὸ ὕψος^{14b} εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον²⁴ Πέρσαι, πολιορκῶν^{25a} οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλῃ προκαλύψασα ἠφάνισε, μέχρις ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἔαλω. 9. Παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνῃ, τὸ μὲν εὖρος ἐνὸς πλέθρων^{26a} τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλησίων κωμῶν ἀποπεφευγότες. 10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἓνα, παρασάγγας ἕξι, πρὸς τείχος ἔρημον μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει²⁷

Μάστιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. Ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου,³⁰ τὸ εὖρος πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐπφοδόμητο πλίνθινον τείχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος 2ξ παρασάγγαι. Ἐνταῦθα ἐλέγετο Μήδεια, γυνὴ βασιλέως, καταφυγεῖν, ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίῃ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικούντας, καὶ οὕτως ἐάλω.

Tissaphernes appears with a large force, but the Rhodian slingers are able to keep them out of shot. How the Greeks got their bows.

13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἕνα, παρασάγγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὓς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος,⁵¹ καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὓς ὁ βασιλεὺς ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμπολν ἐφάνη.⁴⁰ 14. Ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων²¹ εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν, οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν⁴² δὲ παρήγγειλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν,⁵² καὶ οἱ Σκύθαι ἐτόξευσαν, καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, οὐδὲ γὰρ εἰ πάνν προύθυμείτο³³ ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν³⁵ ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσκει·¹³ μακρότερον¹⁴ γὰρ οἱ τε Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά⁵¹ ἐστίν· ὥστε χρήσιμα ἦν⁴³ ὅποσα ἀλίσκοιτο⁴⁰ τῶν τοξευμάτων τοῖς Κρησί· καὶ διετέλουν χρώμενοι⁵⁰ τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν³⁰ ἄνω ἰέντες μακράν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κύμαις καὶ μόλιβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

Alteration of the arrangement of the army on the march. To obviate the difficulties of a uniform square six companies are appointed whose place is movable.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ,¹⁹ ἐπεὶ κατεστρατοπεδεύοντο

οἱ Ἕλληνες κώμαις¹⁸ ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιούσαν ἡμέραν^{14a} ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολλὸς σῖτος ἐν ταῖς κώμαις. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνῃς εἵπετο²² ἀκροβολιζόμενος. 19. Ἐνθα δὴ οἱ Ἕλληνες ἔγνωσαν,³³ ὅτι πλαίσιον ἰσόπλευρον πονηρὰ τάξις εἴη,^{43b} πολεμίων ἐπομένων.³⁷ Ἀνάγκη γάρ ἐστιν, ἦν μὲν συγκύπτῃ^{53b} τὰ κέρατα τοῦ πλαίσιου, ἡ οδοῦ στενωτέρας οὔσης ἢ ὁρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους,^{58a} ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι^{30b} ἀνάγκη ἀτάκτους ὄντας.⁹ 20. Ὅταν δ' αὖ διασχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν γίνεσθαι τὸ^{3a} μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πᾶσχοντας, τῶν πολεμίων ἐπομένων. Καὶ ὅποτε δέοι^{40b} γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν,¹² ἔσπευδεν ἕκαστος βουλόμενος φθάσαι πρῶτος· καὶ ἐυκρίθεον ἦν ἐνταῦθα τοῖς πολεμίοις.^{17c} 21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποίησαν ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντήρας καὶ ἄλλους ἐνωμοτάρχας. Οὔδοι δὲ πορευόμενοι [οἱ λοχαγοί], ὅποτε μὲν συγκύπτοι τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ⁶² ἐνοχλεῖν τοῖς κέρασι, τότε δὲ παρήγον ἔξωθεν τῶν κεράτων.³⁵ 22. Ὅποτε δὲ διάσχοιεν⁵² αἱ πλευραὶ τοῦ πλαίσιου, τὸ μέσον ἀνεξέπιμπλασαν, εἰ μὲν στενωτέρον εἴη^{40b} τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς, εἰ δὲ πάνυ πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἔκπλεον εἶναι^{40a} τὸ μέσον. 23. Εἰ δὲ καὶ διαβαίνειν τινα δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος,^{31a} ἐπιπαρήσαν οὔδοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

After some days' march the Greeks welcome the sight of more hilly ground, thinking that it will be a protection from the enemy's horse ; but they find the heights occupied by the enemy, who easily assail them from this vantage ground.

24. Ἡνίκα δὲ τὸν πέμπτον¹⁰ ἐπορεύοντο, εἶδον βασιλείον τι καὶ περὶ αὐτὸ κώμας πολλὰς, τὴν δὲ ὁδὸν πρὸς τὸ χωρίον τούτου διὰ γηλόφων ὑψηλῶν γιγνομένην,^{48c} οἱ καθῆκον ἀπὸ τοῦ ὄρους,

ὑφ' ᾧ ἦν ἡ κόμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκός, τῶν πολεμίων ὄντων ἱππέων.²⁷ 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ κατέβαινον, ὡς²⁸ α. οὐκ. ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται²⁹ οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων. 26. καὶ πολλοὺς ἐτίτρωσκον³⁰ καὶ ἐκράτησαν³¹ τῶν Ἑλλήνων γυμνῆτων καὶ κατέκλεισαν αὐτοὺς εἰσω τῶν ὀπλων.³² ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοί ἦσαν³³ ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὀπλίται ὄντες, οἱ δὲ πολέμοι ταχὺ ἀπεπήδων.

To meet the difficulty they send some light-armed troops higher up to threaten the enemy's rear ; and moving thus in parallel lines, they are saved from attack.

28. Πάλιν ὁπότε ἀπίοιεν³⁴ πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγνετο, ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ³⁵ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνῆγαγον³⁶ πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμοι τοῖς καταβαίνουσι,³⁷ δεδοκότες, μὴ ἀποτμηθεῖσαν³⁸ καὶ ἀμφοτέρωθεν αὐτῶν³⁹ γένοιτο οἱ πολέμοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας, καὶ ἱατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

After a three days' halt, they descend again into the plain, where (having a great number of wounded) they are obliged to form an entrenched camp. Persian dread of a night encounter.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς⁴⁰ καὶ τῶν τετρωμένων⁴¹ ἕνεκα καὶ ἄμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, καὶ κριθὰς ἵπποις⁴² συμβεβλημένας πολλὰς. Ταῦτα δὲ συνεννεγμένα ἦν τῷ σατραπείοντι⁴³ τῆς χώρας. Τετάρτῃ δ' ἡμέρᾳ⁴⁴ καταβαίνουσιν εἰς τὸ πεδion. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνηθῆσαι⁴⁵ ὁδὸν πρῶτον εἶδον κώμην καὶ μὴ⁴⁶ πορεύεσθαι ἔτι

μαχομένους· πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἱ τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι.³
 33. Ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς¹⁸ ἀκροβολῖσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺν περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερον ἐκ χώρας ὁρμώντας⁹ ἀλέσθαι ἢ πορευομένους ἐπιούσι¹⁵ τοῖς πολεμίοις μάχεσθαι.
 34. Ἦνικά δ' ἦν ἤδη δέιλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ²⁴ ἐξήκοντα σταδίων,²⁵ φοβούμενοι, μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται^{43, 47} αὐτοῖς. 35. Πονηρὸν γὰρ νυκτὸς ἔστι στρατεύμα Περσικόν. Οἱ τε γὰρ ἵπποι αὐτοῖς¹⁷ δέδονται καὶ ὥς ἐπὶ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν⁶⁸ ἕνεκα, εἰ λυθείησαν²⁸ ἴαν τέ τις θόρυβος γίγνηται, δεῖ ἐπιστάζει τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. Τοῦτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων.²⁶

For a time they throw off the pursuing army, but presently they find themselves between two fires,—with a Persian force on a hill commanding the road, and Tissaphernes in their rear.

36. Ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους⁴³ ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι, ἀκουόντων τῶν πολεμίων.³⁷ Καὶ χρόνον¹⁴ μὲν τινα ἐπέσχον τῆς πορείας²⁶ οἱ βάρβαροι, ἐπειδὴ δὲ ὄψε ἐγίγνετο, ἀπήεσαν· οὐ γὰρ ἰδόκει λυσιτελεῖν αὐτοῖς νυκτὸς²⁸ πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπionτας⁴³ ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναλεύξαντες καὶ διήλθον ὅσον ἐξήκοντα σταδίου. Καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων,⁶⁷ ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν⁶⁸ οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ¹⁹ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους,² ἢ ἦν ἡ κατὰ βασίς ἦν εἰς τὸ πεδίον. 38. Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατελημμένην τὴν ἀκρωνυχίαν,⁴³ καλεῖ Ἰενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα⁵³ τοὺς πελταστὰς παραγενέσθαι⁴⁴ εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ἰενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγειν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρην καὶ τὸ στρατεύμα πᾶν· αὐτὸς δὲ προσε-

λάσας^{33b} ἡρώτα· “Τί καλεῖς;” Ὁ δὲ λέγει αὐτῷ· “Ἐξεστὶν ὄραν· κατελθῆναι γὰρ ἡμῖν^{37a} ὁ ὑπὲρ τῆς καταβάσεως³ λόφος, καὶ οὐκ ἔστι παρελθεῖν,^{35a} εἰ μὴ τούτους κατακόψομεν. Ἀλλὰ τί οὐκ ἦγες τοὺς πελταστάς;” 40. Ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει⁴¹ αὐτῷ ἔρημα καταλιπεῖν τὰ ὄπισθεν, πολεμίων ἐπιφαινομένων. “Ἀλλὰ μὴν ὦρα γ’,” ἔφη, “βουλεύεσθαι, πῶς τις τοὺς ἄνδρας ἀπελῇ⁴⁵ ἀπὸ τοῦ λόφου.”

Xenophon sees that it is possible to take this force also in the rear by occupying a superior height, and himself undertakes the work.

41. Ἐνταῦθα Ξενοφῶν ὄρῃ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος ὄδον,^{40a} καὶ ἀπὸ ταύτης ἐφοδὸν ἐπὶ τὸν λόφον, ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει· “Κράτιστον, ὃ Χειρίσοφε, ἡμῖν ἴσθαι^{42a} ὡς τάχιστα⁴¹ ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν,^{43b} οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δὲ ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μὲνῶ αὐτοῦ.” 42. “Ἀλλὰ δίδωμί σοι,” ἔφη ὁ Χειρίσοφος, “πότερον βούλει ἐλθεῖν.” Εἰπὼν ὁ Ξενοφῶν, ὅτι νεώτερός ἐστιν,⁴⁴ αἰρεῖται πορεύεσθαι.^{42a} κελεύει δὲ οἱ συμπέμψαι⁴⁴ ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος³ πελταστάς· ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. Συνέπεσθαι δ’ ἐκέλευεν αὐτῷ καὶ τοὺς τριακοσίους, οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων^{41a} ἐπὶ τῷ στόματι τοῦ πλαισίου.

Race between the Greeks and barbarians to gain the height. Xenophon's endurance. The Greeks win.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δ’ ἐπὶ τοῦ λόφου⁹ πολέμιοι ὡς ἐνόησαν⁴⁵ αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὤρμησαν ἀμιλλᾶσθαι^{40a} ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων·⁴⁷ τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακελευομένων. 46. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκελεύετο· “Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι,^{43a} νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας ὀλίγον πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορεύομεθα.”

47. Σωτηρίδης δὲ ὁ Σικυώνιος εἶπεν “Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἴσμεν” σὺ μὲν γὰρ ἐφ’ ἵππου ὄχῃ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων.”^{58f} 48. Καὶ ὃς ἀκούσας^{58b} ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται^{58a} αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα⁵⁷ ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων⁵⁹ τὸν ἵππικόν, ὥστε ἐπιέζετο.^{49a} Καὶ τοῖς μὲν ἐμπροσθεν ὑπάγειν⁴⁴ παρεκελεύετο, τοῖς δὲ ὀπισθεν παριέναι μόλις ἐπομένους. 49. Οἱ δ’ ἄλλοι στρατιῶται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδην, ἔστε ἡνάγκασαν⁵² λαβόντα⁹ τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν,^{53o} ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι⁵⁹ τοὺς πολεμίους.

CHAPTER V.

At sight of this success Tissaphernes goes off by another road, but appears again suddenly in the evening, cuts off some foragers, and attempts to burn the villages where the Greeks were halting.

1. Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον, ἡ ἑκάστος ἐδύνατο, οἱ δ’ Ἕλληνες εἶχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον^{5a} ἀποτραπόμενοι ἄλλην ὁδὸν¹⁰ ὤχοντο. Οἱ δὲ ἀμφὶ Χειρίσοφον καταβάντες^{58b} εἰς τὸ πεδῖον ἐστρατοπεδεύσαντο ἐν κόμῃ μεστῇ πολλῶν ἀγαθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαί, πλήρεις πολλῶν ἀγαθῶν,^{58a} ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. 2. Ἦνίκα δ’ ἦν δεῖλη,⁵² ἑξαπίνης οἱ πολέμιοι ἐπιφαίνονται^{52a} ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων^{51a} κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ’ ἀρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναί^{52b} εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. 3. Ἐνταῦθα Τισσαφέρης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ἑλλήνων μάλα ἡθύμισάν τινες, ἐννοούμενοι, μὴ τὰ ἐπιτήδεια, εἰ καλοῖεν, οὐκ ἔχοιεν,^{43d} ὁπόθεν λαμβάνοιεν. 4. Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον^{5a} ἀπήρσαν ἐκ τῆς βοθηείας· ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη,⁵² παρελαύνων τὰς τάξεις, ἡνίκα ἀπὸ τῆς βοθηείας

ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν· 5. “Ὁράτε, ὦ ἄνδρες Ἕλληνες, ὑφίεντας^{43a} τὴν χώραν^{5a} ἤδη· ἡμετέραν εἶναι; Ἄ γάρ, ὅτε ἐσπένδοντο, διεπράττοντο, μὴ καλεῖν⁴⁴ τὴν βασιλέως χώραν, νῦν αὐτοὶ καίουσιν ὡς ἄλλοτρίαν. Ἄλλ’ ἐάν που καταλείπωσί^{53b} γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἄλλ’, ὦ Χειρίσοφε,” ἔφη, “δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας ὡς ὑπὲρ τῆς ἡμετέρας.” Ὁ δὲ Χειρίσοφος εἶπεν· “Οὐκ οὐκ ἐμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς,” ἔφη, “καίωμεν, ^{Subj. I. 1a} καὶ οὕτω θάττον παύσονται.”

Difficult position of the Greeks. Proposal to cross the Tigris by a pontoon bridge, which is deemed impracticable, since the Persians are in force on the opposite bank.

7. Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἦλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνήλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν· Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος,^{14b} ὡς μὴδὲ τὰ δόρατα ὑπερέχειν^{45a, 46a} πειρωμένοις⁴⁷ τοῦ βάθους.²³ 8. Ἀπορουμένοις δ’ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· “Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβᾶσαι ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε καὶ τάλαντον μισθὸν⁵ πορίσητε.” 9. Ἐρωτώμενος δὲ, ὅταν δέοιτο,⁴⁸ “Ἀσκῶν,”^{28a} ἔφη, “δισχιλίων δεήσομαι· πολλὰ δ’ ὀρώ [ταῦτα] πρόβατα καὶ αἰγας καὶ βοὺς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα^{58a} ῥαδίως ἂν παρέχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν, οἷς^{19a} χρῆσθε περὶ τὰ ὑποζύγια· τούτοις^{19a} ζεύξας τοὺς ἀσκούς πρὸς ἀλλήλους, ὀρμίσας^{58a} ἕκαστον ἀσκὸν, λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε, αὐτίκα μάλα εἰσεσθε· πᾶς γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι.²⁴ ὥστε δὲ μὴ ὀλισθάνειν,^{49a} ἢ ὕλη καὶ ἡ γῆ σχήσει.” 12. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα^{5a} χαρίεν ἐδόκει εἶναι, τὸ δ’ ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύοντες πέραν πολλοὶ ἱππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον^{58d} τοῦτων ποιεῖν.

Inquiries as to possible routes.

13. Ἐνταῦθα τὴν μὲν ὑστεραίαν^{14a} ὑπανεχώρουν εἰς τουμπαλιν²⁵

ἡ πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κόμας, κατακαύσαντες ἔνθεν ἐξήσαν· ὥστε οἱ πολέμοι οὐ προσήλυνον,^{45a} ἀλλὰ ἐθεῶντο καὶ ὁμοιοὶ ἦσαν θανμάζειν,^{45b} ὅποι ποτὲ τρέφονται^{45c} οἱ Ἕλληνες καὶ τί ἐν νῷ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνήλθον, καὶ συναγαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν, τίς ἐκάστη εἶη. 15. Οἱ δ' ἔλεγον, ὅτι τὰ πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη^{46b} καὶ Μηδίαν, δι' ἥσπερ ἦκοιεν,^{46c} ἡ δὲ πρὸς ἔω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἐνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεὺς, ἡ δὲ διαβάντι⁴⁷ τὸν ποταμὸν πρὸς ἑσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι, ἡ δὲ διὰ τῶν ὀρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. 16. Τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι,^{48a} καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας· τούτων^{48b} δὲ οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν· ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο,^{48c} καὶ ἐπιμειγνύναι σφῶν^{49b} τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

The generals decide to cross the Carduchian mountains into Armenia.

17. Ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δὲ δῆλον ποιήσαντες,^{50b} ὅποι πορεύεσθαι ἐμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὀρέων εἰς Καρδούχους ἐμβαλεῖν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἥς^{50c} Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. Ἐντεῦθεν δ' εὐπορον ἔφασαν εἶναι, ὅποι τις ἐθέλοι^{50d} πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὁπνίκα καὶ δοκοίῃ τῆς ὥρας, τὴν πορείαν ποιοῖντο^{50e} τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδοίκεσαν, μὴ προκαταληφθεῖν^{51a} καὶ παρήγγειλαν, ἐπειδὴ δειπνήσαιεν,^{51b} συνεσκευασμένους πάντας ἀναπαύεσθαι,^{51c} καὶ ἔπεσθαι, ἥνικ' ἂν τις παραγγέλλῃ.^{51d}

ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ
ΒΙΒΛΙΟΝ ΤΕΤΑΡΤΟΝ.

*THE HOMEWARD MARCH THROUGH KURDISTAN AND ARMENIA
THE GREEKS COME DOWN TO THE EUXINE*

CHAPTER I.

The Greeks resolve, instead of crossing the Tigris here, to work their way over the hills of Kurdistan, and to cross it at its source.

1. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς, ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες⁸ ἐποίησαντο, καὶ ὅσα, παραβάντος τὰς σπονδὰς βασιλέως⁹ καὶ Τισσαφέρνους, ἐπολεμήθη¹³ πρὸς τοὺς Ἕλληνας, ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ ἀφίκοντο,¹⁴ ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατιωταῖς διὰ τῶν ὀρέων πορευτέον¹⁵ εἶναι. 3. Ἦκουον γὰρ τῶν ἀλίσκομένων,¹⁶ ὅτι, εἰ διέλθοιεν¹⁷ τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται,¹⁸ ἦν δὲ μὴ βούλωνται, περιίασι. Καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι.¹⁹ καὶ ἔστιν οὕτως ἔχον. 4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι, πρὶν τοὺς πολεμίους καταλαβεῖν²⁰ τὰ ἄκρα.

They cross the first ridge, Cheirisophus leading the van and Xenophon the rear, and come to villages in the mountain valleys.

5. Ἦνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς²¹ ὅσον σκοταίους διελθεῖν²² τὸ πεδίον, τηνικαῦτα ἀναστάντες²³ ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ

ἡμέρᾳ πρὸς τὸ ὄρος. 6. Ἐνθα δὴ Χειρίσοφος μὲν ἡγείτο τοῦ στρατεύματος,⁵⁰ λαβὼν τὸ ἀμφ' αὐτὸν⁵¹ καὶ τοὺς γυμνήτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτην· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσποιοι.⁵² 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρὶν τινα αἰσθῆσθαι⁵³ τῶν πολεμίων· ἔπειτα δ' ὑφηγείτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων.⁵

In spite of all their efforts at conciliation the Carduchians fly before them, and refuse all communication with them. At the close of the day, however, some of them gather together for an attack on the rear.

8. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὄρη. Τὰ δὲ ἐπιτήδεια πολλὰ⁵⁴ ἦν λαμβάνειν· ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις⁵⁵ κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν⁵⁶ οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς⁵⁷ χώρας, ἐπεὶ βασιλεῖ πολέμιοι ἦσαν.⁵⁸ 9. Τὰ μέντοι ἐπιτήδεια, ὅτῳ τις ἐπιτυχάνοι,⁵⁹ ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδοῦχοι οὔτε καλούντων⁶⁰ ὑπήκουον οὔτε ἄλλο φιλικὸν οὐδὲν ἐποίουν. 10. Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι· διὰ γὰρ τὸ στενὴν⁶¹ εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν⁶² ἡ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κώμας· τότε δὴ συλλεγόντες⁶³ τινὲς τῶν Καρδούχων τοῖς τελευταίοις⁶⁴ ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκίτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μέντοι τότε πλείους συνελέγησαν,⁶⁵ ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἡλίσθησαν· οἱ δὲ Καρδοῦχοι πρὸ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων, καὶ συνειρών ἀλλήλους.

Conscious of the perils that lie in the way, they resolve to leave all superfluous baggage and cattle, and carry out the resolution by a general inspection.

12. Ἄμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων⁶⁶ τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰλλα, καὶ, ὅποσα

ἦν νευστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιῇ, πάντα ἀφεῖναι. 13. Σχολαίαν γὰρ ἐποίουν τὴν πορείαν^{13a} πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν^{13b} δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπεὶ δὲ ἀριστήσαντες^{14a} ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοί, εἰ τί εὕρισκοιεν^{14b} τῶν εἰρημένων μὴ ἀφειμένον, ἀφηροῦντο· οἱ δ' ἐπείθοντο, πλὴν εἰ τίς τι ἐκλεψεν, οἷον ἡ παιδὸς^{14c} ἐπιθυμίας ἢ γυναικὸς τῶν εὐπρεπῶν.

The Carduchians, in stormy weather, harass their march. Cheirisophus refuses to halt, and presses forward in spite of Xenophon's frequent messages.

Καὶ ταύτην μὲν τὴν ἡμέραν^{15a} οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι. 15. Εἰς δὲ τὴν ὑστεραίαν γίνεται χειμῶν πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι.^{15b} οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφών. 16. Καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων τῶν χωρίων¹⁶ ἐγγὺς προσιώντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἡναγκάζοντο^{16a} οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναγκάζοντες σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγειλεν ὁ Ξενοφὼν ὑπομένειν,^{16b} ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοντο.^{16c} 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν, ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγύα ἐπεσθαι, ὥστε δῆλον ἦν, ὅτι πρᾶγμά τι εἶη.^{17a} σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι^{17b} τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ ἐγένετο τοῖς ὠπισθοφύλαξι.^{17c} 18. Καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθός, Λακωνικὸς, Κλεώνυμος, τοξευθεὶς¹⁸ διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευρὰς, καὶ Βασίας Ἀρκὰς, διαμπερὲς τὴν κεφαλὴν.^{18b}

Cheirisophus explains his refusal. 'The way is blocked by a hostile force, and the guides say there is no other way.'

19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν,^{19a} εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφὼν ἐλθὼν πρὸς τὸν Χειρίσοφον ἡγῆσθαι αὐτὸν, ὅτι οὐχ ὑπέμεινε,^{19b} ἀλλ' ἡναγκάζοντο φεύγοντες ἅμα μάχεσθαι. “Καὶ νῦν δύο καλῶ τε ἀγαθῶ ἀνδρε τέθνατον, καὶ οὔτε ἀνελεσθαι οὔτε θάψαι ἐδυνάμεθα.” 20. Ἀποκρίνεται ὁ Χειρίσοφος, “Βλέψον,” ἔφη, “πρὸς τὰ ὄρη καὶ ἰδὲ ὡς ἄβατα πάντα ἐστί· μία δὲ αὕτη ὁδός,

ἦν ὄρης, ὄρθια, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὄραν^{58a} ἔξαστί σοι ὄχλον τοσούτον, οἱ κατειληφότες φυλάττουσι τὴν ἑκβασιν. 21. Ταῦτ' ἐγὼ ἔσπευδον καὶ διὰ τοῦτο σε οὐχ ὑπέμενον, εἰ πως δυναίμην φθάσαι, πρὶν κατειληφθαι^{58a} τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες, οὓς ἔχομεν, οὐ φασιν⁵⁸ εἶναι ἄλλην ὁδόν."

Xenophon produces two captives that he has taken, and elicits from one of them that there is another path, commanded, however, by a hill, which it is necessary to occupy.

22. 'Ο δὲ Ξενοφὼν λέγει· "Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. Ἐπεὶ γὰρ ἡμῖν¹⁸ πράγματα παρείχον, ἐνηδρεύσαμεν, ὅπερ^{4b} ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείνανέν τινας αὐτῶν, καὶ ζῶντας προὔθυμήθημεν λαβεῖν αὐτοῦ τούτου^{57a} ἔνεκεν, ὅπως ἡγεμόσιν^{19a} εἰδόσι τὴν χώραν χρῆσθαιμεθα.

23. Καὶ εὐθὺς ἀγαγόντες^{58b} τοὺς ἀνθρώπους ἤλεγχον διαλαβόντες, εἰ τίνα εἶδειν⁴⁵ ἄλλην ὁδὸν ἢ τὴν φανεράν. 'Ο μὲν οὖν ἕτερος οὐκ ἔφη,⁶³ καὶ μάλα πολλῶν φόβων προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἐτέρου,⁵⁷ κατεσφάγη. 24. 'Ο δὲ λοιπὸς ἔλεξεν, ὅτι οὗτος μὲν οὐ φαίη^{45b} διὰ ταῦτα εἶδέναι, ὅτι αὐτῷ ἐτύγχανε⁵¹ θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη·⁵⁹ αὐτὸς δ' ἔφη ἡγήσασθαι δυνατὴν καὶ ὑποφυγίους πορεύεσθαι. ὁδόν. 25. Ἐρωτώμενος δ', εἰ εἶη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον, ὃ εἰ μή τις προκαταλήψοιτο,⁶⁰ ἀδύνατον ἔσεσθαι παρελθεῖν.

A party of volunteers undertake to occupy this 'point of vantage.'

26. Ἐνταῦθα ἐδόκει συγκαλέσαντας⁹ λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν, εἰ τις αὐτῶν ἔστιν, ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν^{54b} γενέσθαι καὶ ὑποστὰς ἐθελοντῆς πορεύεσθαι. 27. Ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστώνυμος, Μεθυδριεὺς Ἀρκὰς, καὶ Ἀγασίας, Στυμφάλιος Ἀρκὰς. Ἀντιστασιάζων δὲ αὐτοῖς¹⁸ Καλλίμαχος, Παρράσιος Ἀρκὰς, καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι, προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· "ἐγὼ γάρ," ἔφη, "οἶδα, ὅτι ἔσονται πολλοὶ τῶν νέων, ἐμοῦ ἡγουμένου."^{57, 58c} 28. Ἐκ τούτου ἐρωτῶσιν, εἰ τις καὶ τῶν γυμνητῶν ταξιαρχῶν ἐθέλοι⁴⁵ συμπορεύεσθαι. Ὑφίσταται Ἀριστέας Χίος, ὃς πολλαχοῦ πολλοῦ^{55a} ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

CHAPTER II.

The volunteers depart with the guide, while Xenophon distracts the enemy's attention by a feint upon the main road.

1. Καὶ ἦν μὲν δέιλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι.⁴⁴ Καὶ τὸν ἡγεμόνα δῆσαντες^{50b} παραδιδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα,^{14a} ἣν λάβωσι³³ τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ σάλπιγγι^{19a} σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν· ἐκβασιν, αὐτοὶ⁹ δὲ συμβοηθήσιν ἐκβαίνοντες ὡς ἂν δύνωνται τάχιστα.^{57, 39b} 2. Ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλῆθος ὡς δισχιλίους· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγείτο πρὸς τὴν φανεράν· ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ¹⁸ οἱ πολέμοι προσέχοιεν⁵⁰ τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περιούντες.

The feint is kept up till dark, the enemy rolling huge boulders down into the ravine.

3. Ἐπεὶ δὲ ἦσαν⁵² ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες, ἣν ἶδαι διαβάντας^{56b} πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὀλοιτρόχους ἀμαξιαίους καὶ μείζους καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας πταίνοντες^{58c} διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ.¹⁶ 4. Ἐνιοὶ δὲ τῶν λοχαγῶν,^{21a} εἰ μὴ ταύτῃ δύναιτο,^{60b} ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν, μέχρι σκύτος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπίοντες,⁵⁹ τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνέριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. Οἱ μέντοι πολέμοι, φοβούμενοι δῆλον ὅτι, οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους· τεκμαίρεσθαι^{39a} δ' ἦν τῷ ψόφῳ.^{19a}

The volunteers occupy an outpost of the enemy, fancying that it is the hill of which the guide had spoken, and from thence attack the main body at daylight.

5. Οἱ δὲ ἔχοντες τὸν ἡγεμόνα κύκλιε περιούντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους·^{55b} καὶ τοὺς μὲν κατα-

κανόντες, τοὺς δὲ καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες.^{58a} 6. Οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὧν¹⁰ ἦν ἡ^{6a} στενὴ αὕτη ὁδὸς, ἐφ' ἣ ἐκάθηντο οἱ φύλακες. Ἐφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν, οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο. 7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέβαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον^{6b} ἐγγὺς προσελθόντες.⁵⁹ Ἐπεὶ δὲ εἶδον ἀλλήλους, ἡ τε σάλπιγξ ἐπεφθέγγετο καὶ ἀλαλάξαντες^{6b} ἔεντο εἰς τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέβηθησκον· εὗζωνοι γὰρ ἦσαν.

The Greeks advance, Cheirisophus by the direct road, Xenophon by the other. This latter road they find commanded by two hills from which they have successively to dislodge the enemy, leaving a small force in occupation.

8. Οἱ δὲ ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος²² εὐθὺς ἔεντο ἄνω κατὰ τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν^{21a} κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο, ἡ ἔτυχον ἕκαστοι ὄντες,⁵⁹ καὶ ἀναβάντες,^{6b} ὡς ἐδύναντο, ἀνίμων ἀλλήλους τοῖς δόρασι.^{19a} 9. Καὶ οὗτοι πρῶτοι συνέμειξαν τοῖς προκαταλαβοῦσι¹⁶ τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο, ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐδοκία γὰρ ἦν τοῖς ὑποζυγίοις.²⁷ τοὺς δὲ ἡμίσεις ὀπισθεν τῶν ὑποζυγίων²⁵ ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατελιγμένῳ ὑπὸ τῶν πολεμίων,^{41a} οὓς ἡ ἀποκόψαι ἦν ἀνάγκη, ἡ διεσεύχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αὐτοὶ μὲν ἀν' ἐπορεύθησαν,^{58a} ἥπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. 11. Ἐνθα δὲ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίους^{5b} τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλιπόντες ἄφρονι τοῖς πολεμίοις, εἰ βούλονται²⁸ φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας, ὅπῃ ἐδύναντο ἕκαστος, οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεισαν οἱ Ἕλληνες, καὶ ἕτερον ὁρῶσιν¹⁶ ἔμπροσθεν λόφον κατεχόμενον ἐπὶ τοῦτον ἀθῆς ἐδόκει πορεύεσθαι. 13. Ἐνοήσας δ' ὁ Ξενοφῶν, μὴ, εἰ ἔρημον καταλείποι⁴⁶ τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμοι ἐπιθοῖντο τοῖς

ὑποζυγίους¹⁸ παριοῦσιν,¹⁹ ἐπὶ πολὺ δὲ ἦν τὰ ὑποζύγια, αἵτε διασθενῆς²⁰ τῆς ὁδοῦ πορευόμενα,²¹ καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφώντος, Ἀθηναῖον, καὶ Ἀμφικράτην Ἀμφιδήμου, Ἀθηναῖον, καὶ Ἀρχαγόραν, Ἀργεῖον, φυγάδα· αὐτοὺς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεῦτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν.

The third hill, that spoken of by the guide, still remains. As Xenophon occurs it he hears that the guard he had left on the first hill has been dislodged with considerable loss.

14. Ἐτι δ' αὐτοῖς²² τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος, ὃ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης²³ φυλακῆς τῆς νυκτὸς²⁴ ὑπὸ τῶν ἐβελοντῶν. 15. Ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστὸν, ὥστε θαυμαστὸν πᾶσι γενέσθαι,²⁵ καὶ ὑπώπτουν δέισαντας²⁶ αὐτοὺς, μὴ κυκλωθέντες πολιορκοῖντο,²⁷ ἀπολιπεῖν. Οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. 16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινε²⁸ ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξαιεν,²⁹ καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι³⁰ τὰ ὅπλα εἶπε. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγώς, καὶ λέγει, ὡς ἀπεκόπησαν³¹ ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνᾷσι Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι, ὅσοι μὴ³² ἀλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο.

Dangerous position of the Greeks, who are obliged to make confession of defeat. Final attack of the mountaineers.

18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἤκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ³³ καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δὲ ἔφασαν ἀποδώσειν,³⁴ ἐφ' ᾧ μὴ καίειν³⁵ τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ³⁶ δὲ τὸ μὲν ἄλλο στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου³⁷ συνερρύσαν. Ἐνταῦθα ἴσταντο οἱ πολέμιοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὅπλα ἔκειντο, ἵεντο δὴ οἱ πολέμιοι πολλῶν πλήθει καὶ ἐπὶ ἐγόνοντο ἐπὶ τῆς

κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαιναν, ἐκυλίνδουν²² πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπισπιοτῆς ἔχων τὴν ἀσπίδα ἀπέλιπεν· 21. Εὐρύλοχος δὲ Λουσιεύς Ἀρκὰς προσέδραμεν αὐτῷ ὀπίσθους, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

The march is continued under repeated attacks, which were difficult to repel, owing to the agility of the mountaineers, accustomed to this guerilla warfare.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν,²³ καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδείοις δαψιλέσιν· καὶ γὰρ οἶνος πολλὸς ἦν, ὃν ἐν λάκκοις κοινατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο, ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν²⁴ τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν²⁵ ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δὲ ὑστεραίᾳ²⁶ ἀνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμοι καὶ, ὅπῃ εἴη²⁷ στενὸν χωρίον, προκαταλαμβάνοντες ἐκώλουν τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὀπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς ὁδοῦ τοῖς πρώτοις ἀνωτέρω πειρώμενος γίγνεσθαι τῶν κωλυόντων·²⁸ 26. ὅποτε δὲ τοῖς ὀπισθεν²⁹ ἐπιθόιντο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι τῶν κωλυόντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὀπισθεν·³⁰ καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων³¹ ἐπεμέλοντο. 27. Ἦν δὲ καὶ ὅποτε αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν·³² ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες³³ ἀποφεύγειν·³⁴ οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας.

The Carduchian archers.

28. Ἀριστοι δὲ καὶ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγύς τριπλήχη, τὰ δὲ τοξεύματα πλέον ἢ διπλήχη· εἶλκον δὲ τὰς νευρὰς, ὅποτε τοξεύοιεν,³⁵ πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδί προσβαίνοντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. Ἐχρώντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις,³⁶ ἐναγκλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. Ἦρχε δὲ αὐτῶν³⁷ Στρατοκλῆς Κρήτης.

CHAPTER III

After seven days of severe fighting and suffering the Greeks reach the border of Kurdistan, the river Kentrites.

1. Ταύτην δ' αὖ τὴν ἡμέραν ὑπλίσθησαν ἐν ταῖς κόμαις ταῖς^{8, 5a} ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν, εὖρος^{14b} ὡς δέπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. Καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπείχε δὲ τῶν ὁρέων^{2a} ὁ ποταμὸς ὡς εἴξ ἢ ἑπτὰ στάδια^{14a} τῶν Καρδούχων. 2. Τότε μὲν οὖν ὑπλίσθησαν μάλα ἡδέως καὶ τὰ ἐπιτήδεια ἔχοντες, καὶ πολλὰ τῶν παρελθυθότων πόνων²³ μνημονεύοντες. Ἑπτὰ γὰρ ἡμέρας, ὅσας περ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας^{14a} μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ, ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τυσαφέωνος. Ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως ἐκοιμήθησαν.

They find a large force collected on the other side of the river to dispute their passage. Description of the ford.

Ἄμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἱππεῖς πονεῖραν τοῦ ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας^{50a} διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς δρχαῖς παρατεταγμένους ἄνω τῶν ἱππέων²³ ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. 4. Ἦσαν δ' οὗτοι Ὀρόντου καὶ Ἀρτούχου,²¹ Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο^{42a, 50a} δὲ οἱ Χαλδαῖοι ἐλευθεροὶ τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ δρχαὶ αὐταί, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· ὁδὸς δὲ μία ἡ ὁρωμένη^{5a} ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτην ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ περρωμένοις¹⁷ τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφάνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις^{19a} καὶ ὀλισθηροῖς, καὶ οὐτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν· εἰ δὲ μὴ, ἥρπαξεν ὁ ποταμὸς· ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἰ τις φέροι^{40b} γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τὰλλα βέλη· ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν ποταμόν.

At the same time the Carduchians appear in their rear. Xenophon is encouraged by a dream of liberation.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα^{14a} ἦσαν, ἐπὶ τοῦ ὄρους ἑώρων τοὺς^{15b} Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. Ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὁρῶσι^{16a} μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισσομένους τοὺς Καρδούχους ὀπισθεν. 8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αἷται^{17a, 18a} δὲ αὐτῷ αὐτόματα περιρρυῆναι, ὥστε λυθῆναι^{19a} καὶ διαβαίνειν ὅποσον ἐβούλετο. Ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει, ὅτι ἐλπίδας ἔχει^{20a} καλῶς ἔσσεσθαι, καὶ διηγείται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἡδετό τε καὶ, ὥς^{21a} τάχιστα ἕως ὑπέφαιναν, ἐθύοντο πάντες παρόντες οἱ στρατηγοὶ· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἀπὸ τοῦ πρώτου. Καὶ ἀπίνοντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.^{22a}

He hears of another ford accidentally discovered. Great rejoicing, and thanksgiving.

10. Καὶ ἀριστῶντι τῷ Ξενοφῶντι²³ προσέτρεχον δύο νεανίσκω· ἦδσαν γὰρ πάντες, ὅτι ἐξείη^{24a} αὐτῷ καὶ ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν, καὶ εἰ καθεῖδοι, ἐπεγείραντα εἰπεῖν, εἰ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλλέγοντες^{25a} ὥς ἐπὶ πῦρ, κἄπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά τε καὶ γυναῖκας καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους^{26a} ἐν πέτρᾳ ἀνθρώδει. 12. Ἴδοῦσι δὲ σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι.^{27a} οὐδὲ γὰρ τοῖς πολεμίοις^{27a} ἱππεῦσι προσβατὸν εἶναι κατὰ τοῦτο. Ἐκδύντες²⁸ δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὥς νευσούμενοι^{29a} διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβῆναι, πρὶν βρέξαι^{30a} τὰ αἰδοῖα· καὶ διαβάντες καὶ λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

13. Εὐθύς οὖν ὁ Ξενοφῶν αὐτοὺς τε ἔσπενδε καὶ τοῖς νεανίσκοις³¹ ἐγχεῖν ἐκέλευε καὶ εὐχέσθαι τοῖς φήνασι θεοῖς τὰ τε ὀνείρατα καὶ τὸν πόρον, καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δ' εὐθύς ἦγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον· καὶ διηγούνται ταῦτα. 14. Ἀκούσας δὲ ὁ Χειρίσοφος σπονδὰς ἐποίει.

Arrangements for the crossing. Xenophon remains behind to protect the rear.

Σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελον συσκευάζεσθαι,⁶⁶ αὐτοὶ δὲ, συγκαλέσαντες^{66b} τοὺς στρατηγούς, ἐβουλευόντο, ὥπως⁶⁶ ἂν κάλλιστα διαβαῖεν^{66b} καὶ τοὺς τε ἐμπροσθεν νικῶν καὶ ὑπὸ τῶν ὀπισθεν μὴδὲν πάσχοιεν κακόν. 15. Καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν ἡγείσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων⁶⁶ διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν, ἐπορεύοντο· ἡγούντο δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες^{66c} τὸν ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι. 17. Πορευομένων δ' αὐτῶν⁶⁶ ἀντιπαρήσαν αἱ τάξεις τῶν ἱππέων. Ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα· καὶ αὐτὸς πρῶτος Χειρίσοφος στεφανωσάμενος καὶ ἀποδύς^{66b} ἐλάβανε τὰ ὄπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίως^{66a} τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντιες ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξουν τε καὶ ἐσφενδόνων· ἀλλ' οὕτω ἐξικούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλοὶ γὰρ ἦσαν ἐν τῷ στρατεύματι.

Xenophon hastens back to make a point of crossing the regular ford; on which the enemy's forces, in fear of having their retreat cut off, hastily retire, closely followed by the Greek horse.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων^{66a} λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἑκβασιν^{66a} τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτην διαβάς⁶⁶ ἀποκλείσειν^{66a} τοὺς παρὰ τὸν ποταμόν ἱππεῖς. 21. Οἱ δὲ πολέμιοι, ὀρῶντες^{66b} μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας,^{66c} ὀρῶντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας τοῦμπαλιν, δέισαντες, μὴ ἀποκλεισθεῖσαν,^{66a} φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἑκβασιν ἄνω. Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δ', ὁ τὴν τάξιν ἔχων τῶν ἱππέων, καὶ Αἰσχίνης, ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἑώρων ἀνὰ κράτος

φεύγοντας, ειποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι,⁴⁴ ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινεν ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὁρῶντες μὲν τοὺς ἑαυτῶν ἱππέας φεύγοντας,⁴⁵ ὁρῶντες δ' ὅπλιντας σφίσιν ἐπύοντας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ⁴⁶ ἄκρα.

Having thus gained his object, Xenophon returns to the newly-discovered ford before the baggage has crossed, and finds the Carduchians prepared to attack his rear.

24. Ξενοφῶν δὲ, ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα,⁴⁷ ἀπεχώρει τὴν ταχίστην⁴⁸ πρὸς τὸ διαβαίνειν στράτευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες⁴⁹ ὡς ἐπιθησόμενοι⁵⁰ τοῖς τελευταίοις.⁵¹ 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων⁵² ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία⁵³ τὰ ὅπλα ἔθετο, καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι⁵⁴ ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ. 27. Οἱ δὲ Καρδοῦχοι ὡς⁵⁵ ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου⁵⁶ ψιλουμένους καὶ ὀλίγους ἤδη φαινομένους, θᾶπτον δὴ ἐπήρσαν, πῶδας τινας ᾗδοντες.

Chairisophus sends some of his light-armed troops to cover their retreat. Xenophon's instructions to them and to his own men.

Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα⁵⁷ τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν ὅ τι ἂν παραγγέλλῃ.⁵⁸ 28. Ἰδὼν δὲ αὐτοὺς διαβαίνοντας⁵⁹ ὁ Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ μὴ⁶⁰ διαβάντας· ὅταν δ' ἄρξωνται⁶¹ αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν⁶² ἐμβαίνειν ὡς διαβησομένους,⁶³ διηγκυλωμένους⁶⁴ τοὺς ἀκοντιστὰς καὶ ἐπιβεβλημένους τοὺς τοξότας, μὴ πρόσω δὲ τοῦ ποταμοῦ⁶⁵ προβαίνειν. 29. Τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἐπειδὰν σφενδόνῃ

ἐξικνήται³⁰ καὶ ἀσπίς ψοφῇ, παιανίσαντας θεὸν αἰεὶ εἰς τοὺς πολεμίους· ἐπειδὴν δὲ ἀναστρέψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτῆς σημῆνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγείσθαι μὲν τοὺς οὐραγοὺς, θεὸν δὲ πάντας καὶ διαβαίνειν ὃ τι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὡς³¹ αὐτῶν μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἀριστος ἔσται, ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.³²

Driving back the Carduchians by a vigorous charge, the Greeks suddenly face round and get across the river before they have recovered from their surprise.

30. Οἱ δὲ Καρδοῦχοι ὄρωντες ὀλίγους³³ ἤδη τοὺς λοιποὺς, πολλοὶ γὰρ καὶ τῶν μένιν τεταγμένων³⁴ ὄχοντο ἐπιμελησόμενοι³⁵ οἱ μὲν ὑποζυγίων,³⁶ οἱ δὲ σκευῶν, οἱ δὲ ἑταιρῶν, ἐνταῦθα δὴ ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὥπλισμένοι, ὥς μὲν ἐν τοῖς ὄρεσιν, ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δεχέσθαι³⁷ σὺν ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπικτῆς· καὶ οἱ μὲν πολέμοι ἔφευγον πολὺ ἔτι θάπτον, οἱ δ' Ἕλληνες τάναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὃ τι τάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες³⁸ ὀλίγους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων³⁹ ἔτι φανεροὶ ἦσαν φεύγοντες.⁴⁰ 34. Οἱ δὲ ὑπαντήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ⁴¹ προϊόντες ὕστερον τῶν μετὰ Ξενοφώντος διέβησαν πάλιν καὶ ἐτρώθησαν καὶ τινες τούτων.

CHAPTER IV.

The first marches in Armenia. They leave the Tigris behind them. Interview with Tiribasus the satrap, who concludes a truce with them.

1. Ἐπεὶ δὲ διέβησαν,⁴² συνταξάμενοι ἀμφὶ μέσον ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν⁴³ καὶ λείους γηλόφους,
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οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ³⁰ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην,³¹ μεγάλη τε ἦν καὶ βασιλείων εἶχε τῷ σατράπῃ,³² καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύψεις ἐπῆσαν ἐπιτήδεια δ' ἦν δαψιλῇ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα, μέχρις ὑπερήλθον³³ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς,³⁴ παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν καλὸς μὲν, μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἑσπέραν.^{35,36} Ὑπαρχος δ' ἦν αὐτῆς³⁷ Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος.³⁸ καὶ ὁπότε παρήν,³⁹ οὐδεὶς ἄλλος βασιλείᾳ ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἐρμηνεῖα εἶπεν, ὅτι βούλοιο⁴⁰ διαλεχθῆναι τοῖς ἀρχοῦσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες⁴¹ εἰς ἐπήκοον ἡρώτων, τί θέλει.⁴² 6. Ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιο,⁴³ ἐφ' ᾧ⁴⁴ μήτε αὐτὸς⁴⁵ τοὺς Ἕλληνας ἀδικεῖν, μήτ' ἐκείνους καλεῖν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια, ὅσων δέοντο.⁴⁶ Ἐδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

Winter sets in. Difficulties of the army, with heavy snow falling, and the fear of hostilities stopping them from seeking comfortable quarters.

7. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὥς δέκα σταδίου.⁴⁷ καὶ ἀφίκοντο εἰς βασιλεία καὶ κώμας περίξ πολλὰς, πολλῶν τῶν ἐπιτηδείων⁴⁸ μεσπὰς. 8. Στρατοπεδενομένων δ' αὐτῶν⁴⁹ γίγνεται τῆς νυκτὸς⁵⁰ χιὼν πολλή· καὶ ἔωθεν ἔδοξε διασκηρῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς χώρας· οὐ γὰρ ἑώρων πολέμιοι οὐδένα⁵¹ καὶ ἀσφαλὲς ἔδοκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. 9. Ἐνταῦθα εἶχον τὰ ἐπιτήδεια, ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιοὺς εὐδεις, ἀσταφίδας, ὅσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατίδοιεν⁵² στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνονται. 10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηρῶν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. Ἐντεῦθεν συνήλθον· καὶ γὰρ ἔδοκει συναιθριάξιν. 11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει

χωὼν ἄπλετος, ὥστε ἀπέκρυψε^{43a} καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἢ χιῶν· καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι·^{43d} κατακειμένων γὰρ ἁλεινὸν ἦν ἢ χιῶν ἐπιπεπτωκυῖα, ὅτῃ μὴ⁴³ παραρρύνει.^{40b} 12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχ' ἂν ἀναστὰς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιεν. 13. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ γὰρ ἐνταῦθα εὗρίσκετο χρίσμα, ϕ^{18a} ἐχρῶντο ἀπ' ἐλαίου, σύειον καὶ σπασάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον ἠέρισκετο.

They send out a reconnoitring party, who bring in a captive, from whom they learn that Tiribazus is preparing to attack them as they cross the hills to the Euphrates.

14. Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον^{41a} εἶναι εἰς τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ῥέσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ, ὅτε τὸ πρότερον ἀπῆσαν,⁴² τὰς οἰκίας ἐνέπρησαν,⁴³ ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς σκηνοῦντες.^{40f} 15. Ἐντεῦθεν ἐπεμψαν νυκτὸς Δημοκράτην Τεμενίτην, ἄνδρας δόντες, ἐπὶ τὰ ὄρη, ἐνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα,⁴⁵ τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ^{43b} ὄντα ὡς οὐκ ὄντα. 16. Πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων, ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ σάγαριν, οἶανπερ καὶ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ, ποδαπὸς εἶη,⁴⁵ Πέρσης^{43a} μὲν ἔφη εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι.⁴⁰ Οἱ δ' ἡρώτων αὐτὸν τὸ στράτευμα, ὅπόσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν, ὅτι Τιρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ μοναχῇ εἶη⁴⁶ πορεία, ἐνταῦθα ἐπιθρόμενον^{40a} τοῖς Ἑλλησιν.

The Greeks resolve to anticipate this attack. At their first appearance the barbarians evacuate their position, and the Greeks return to their camp.

19. Ἀκούσας τοῖς στρατηγοῖς ταῦτα εδοξε τὸ στράτευμα συναγαγεῖν· καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρατὸν ἐπὶ

τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο, ἔχοντες ἡγεμόνα^{8a} τὸν ἄλδντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προΐοντες καὶ κατιδόντες^{8b} τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ^{8a} Τιριβάζου ἐάλω καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι⁹ φάσκοντες εἶναι. 22. Ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοί, ἰδόκει αὐτοῖς ἀπιέναι τὴν ταχίστην¹⁰ ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο¹⁰ τοῖς καταλελειμμένοις.¹⁰ Καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι ἀπήρσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CHAPTER V.

The march is continued through deep snow, and the Euphrates crossed.

1. Τῇ δ' ὑστεραίᾳ ἰδόκει πορευτέον^{11a} εἶναι, ὅπῃ δύναιντο^{10b} τάχιστα, πρὶν ἢ συλλεγῆναι^{12a} τὸ στράτευμα πάλιν καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι^{12b} πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ^{12a, 12b} οὐ πρόσω εἶναι.

Their sufferings, with the snow a fathom deep and a keen North wind blowing.

3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίων σταθμοὺς τρεῖς, παρασάγγας πέντε καὶ δέκα. Ὁ δὲ τρίτος ἐγένετο χαλεπός, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων

πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. 4. Ἐνθα δὴ τῶν μάντεων τις εἶπε σφαγιάσασθαι⁴⁴ τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανὺς ἔδοξε λῆξαι τὸ χαλεπὸν⁴⁵ τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυιὰ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπέδων⁴⁶ πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν νύκτα⁴⁷ πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὅψε προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι ἦκοντες καὶ τὸ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας,⁴⁸ εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο τι, εἴ τι ἔχοιεν⁴⁹ βρωτόν. 6. Ἐνθα δὴ μετεδίδωσαν ἀλλήλοις ὄν^{50, 51} εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος⁵² βόθροι ἐγίγνοντο μεγάλοι ἕστε ἐπὶ τὸ δάπεδον· οὐδ' ἂν παρῇ⁵³ μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὄλην⁵⁴ ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίσαν. Ξενοφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων ἡγγόει, ὃ τι τὸ πάθος εἴη.⁵⁵ 8. Ἐπειδὴ δὲ εἶπε τις αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμῶσι,⁵⁶ κἂν τι φάγωσιν, ἀναστήσονται, περιῶν περὶ τὰ ὑπόζυγια, εἰ πού τι ὀρή⁵⁷ βρωτῶν ἢ ποτὸν, διεδίδου καὶ δέεπεμπε διδόντας⁵⁸ τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶσιν. Ἐπειδὴ δὲ τι ἐμφάγοιεν,⁵⁹ ἀνίσταντο καὶ ἐπορεύοντο.

Chelrisophus and the vanguard find quarters for the night in a village, but the rear have to pass the night without food or fire.

9. Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν τοῦ ἐρίματος.⁶⁰ 10. Αἰδοὶ ἡρώτων αὐτοὺς, τίνες εἴεν.⁶¹ Ὁ δ' ἑρμηνεύς εἶπε Περσιότι, ὅτι παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει⁶² ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὅψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ξρυμα σὺν ταῖς ὑδροφόροις. 11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐντρατοπεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι⁶³ διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθα⁶⁴ τινες ἀπώλοντο τῶν στρατιωτῶν.

Their miseries—from frost-bite and snow-blindness—are such that they refuse to proceed farther.

12. Ἐφείποντο δὲ τῶν πολεμίων^{11a} συνειλεγμένοι τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἡρπαζον καὶ ἀλλήλοις¹² ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς^{13b} οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσεσηπότες. 13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος,¹³ εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορευόιτο,¹⁴ τῶν δὲ ποδῶν, εἴ τις κινεῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο. 14. Ὅσοι δὲ ὑποδεδεμένοι^{15a} ἐκοιμάντο, εἰσεδύνοντο εἰς τοὺς πόδας οἱ ἱμάντες, καὶ τὰ ὑποδήματα περιεπήγνυντο· καὶ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βῶων. 15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκκλειοπέναι αὐτόθι τὴν χιόνα¹⁶ εἶκαζον τετηκέναι· καὶ τετῆκει διὰ κρήνην τινα, ἣ πλησίον ἦν ἀτμίζουσα ἐν νάπῃ. Ἐνταῦθα ἐκτραπόμενοι ἐκάθηγτο καὶ οὐκ¹⁷ ἔφασαν πορεύεσθαι.

Xenophon's efforts to save them from falling into the hands of the enemy.

16. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας, ὥς ἦσθετο, εἰδεῖτο αὐτῶν¹⁸ πάσῃ τέχνῃ καὶ μηχανῇ μὴ^{19a} ἀπολείπεσθαι, λέγων, ὅτι ἐπονται¹⁹ πολλοὶ πολέμοι συνειλεγμένοι, καὶ τελευτῶν ἐχαλέπαιεν. Οἱ δὲ σφάζειν²⁰ ἐκέλευον· οὐ γὰρ ἂν δύνασθαι^{20b, 21} πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν²² τοῖς κάμνουσι. Καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ προσήσαν πολλῶν θορύβῳ ἀμφὶ ὧν²³ εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες, αἵτε ὑγιαίνοντες,^{24a} ἔξαναστάντες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἠδύναντο μέγιστον,^{24b} τὰς ἀσπίδας πρὸς τὰ δόρατα ἐκρουσαν. Οἱ δὲ πολέμοι δέοντες ἦσαν ἑαυτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγατο.

*He wishes to push on, but finds that the army in front has halted.
A bivouack in the snow. The disabled are relieved.*

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ^{25a} εἰπόντες τοῖς ἀσθενοῦσιν, ὅτι τῇ ὑστεραίᾳ ἤξουσιν²⁵ τινες ἐπ' αὐτοὺς, πορευόμενοι.

πρὶν τέτταρα στάδια διελθεῖν,^{22a} ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις^{23a} ἐπὶ τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθεωστήκει· καὶ ἀνίστασαν αὐτοὺς. Οἱ δ' ἔλεγον, ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῦεν.^{24b} 20. Ὁ δέ, παριῶν καὶ παραπέμπων τῶν πελταστῶν^{25a} τοὺς ἰσχυροτάτους, ἐκέλευε σκέψασθαι,^{26a} τί εἴη^{27a} τὸ κωλύον. Οἱ δὲ ἀπήγγελλον, ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. 21. Ἐνταῦθα καὶ οἱ ἀμφὶ Ξενοφῶντα^{28a} ἠύλισθησαν αὐτοῦ ἀνευ πυρὸς καὶ ἀδειπνοί, φυλακὰς οἷας ἡδύναντο καταστησάμενοι. Ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὃ μὲν Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεωτάτους, ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προῖναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης^{29a, 30b} σκεφομένους, πῶς ἔχοιεν^{31a} οἱ τελευταῖοι. Οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦντας τοῦτοις παρέδωσαν κομίζειν^{32b} ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ, πρὶν εἴκοσι στάδια διεληλυθέναι,^{33a} ἦσαν πρὸς τῇ κώμῃ, ἐνθα Χειρίσοφος ἠύλιζετα.

The soldiers are quartered in different villages. Armenian houses and Armenian beer.

23. Ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν.^{34a} Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι, διαλαχόντες ὥς ἑώρων κώμης, ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν^{35a} ἔχοντες.

24. Ἐνθα δὴ Πολυκράτης Ἀθηναῖος, λοχαγὸς, ἐκέλευσεν ἀφιέναι^{36a} ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην, ἣν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας, καὶ τὸν κωμάρχην, καὶ πῶλους εἰς δασμὸν βασιλεῖ^{37a} τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν^{38a} γεγαμημένην· ὃ δ' ἀνὴρ αὐτῆς λαγῶς ᾤχετο θηράσων^{39a} καὶ οὐχ ἡλῶ ἐν ταῖς κώμαις. 25. Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεΐαι· αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις^{40a} ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἴγες, οἰες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο. 26. Ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατήρῳ· ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους, οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. 27. Τούτους

δ' ἔδει, ὅποτε τις διψῶν,²⁸ λαβόντα εἰς τὸ στόμα μύζειν. Καὶ πάνν ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι.²⁹ καὶ πάνν ἡδὺν συμ-
μαθόντι³¹ τὸ πόμα ἦν.

*The Greeks make the most of their temporary good quarters, and
the abundance of good things.*

28. Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης³⁰ σύνδειπνον
ἐποιήσατο καὶ θαρρεῖν αὐτὸν ἐκέλευε, λέγων, ὅτι οὔτε τῶν τέκνων³¹
στερήσοιτο, τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων³²
ἀπείασιν,³³ ἣν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται,
ἔστ' ἂν ἐν ἄλλῃ ἔθνη γένωνται.³⁴ 29. Ὁ δὲ ταῦτα ὕψυχνέιτο,
καὶ φιλοφρονούμενος οἶνον ἔφρασεν, ἐνθα ἦν κατορωρυγμένος.
Ταύτην οὖν τὴν νύκτα³⁵ διασκηνήσαντες οὕτως ἐκοιμήθησαν ἐν
πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν
κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δ'
ἐπιούσῃ ἡμέρᾳ³⁶ Ξενοφῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον
ἐπορεύετο· ὅπου δὲ παρίοι³⁷ κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς
κώμαις καὶ κατελάμβανε πανταχοῦ εὐχουμένους καὶ εὐθυμου-
μένους, καὶ οὐδαμῶθεν ἀφίεσαν, πρὶν παραθεῖναι³⁸ αὐτοῖς ἀριστον.
31. Οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα
ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθια, σὺν πολλοῖς ἄρτοις
τοῖς μὲν πυρίνοις, τοῖς δὲ κριθίνοις. 32. Ὅποτε δὲ τις φιλοφρο-
νούμενός τῃ βούλοιο κροπιεῖν, εἴλκεν³⁹ ἐπὶ τὸν κρατῆρα, ἐνθεν
ἐπικύψαντα ἔδει ῥοφούντα⁴⁰ πίνειν ὥσπερ βοῦν. Καὶ τῷ κωμάρχει
ἐδίδοσαν λαμβάνειν ὅ τι βούλοιο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο,
ὅπου δὲ τινα τῶν συγγενῶν ἴδοι,⁴¹ πρὸς ἐαυτὸν αἰεὶ ἐλάμβανε.

*The interview with the village mayor. The Armenian horses
and their snow shoes.*

33. Ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κᾶκεινους
σκηνοῦντας ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ δια-
κονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς
δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς ὅ τι δέοι⁴² ποιεῖν. 34. Ἐπεὶ δ'
ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ
ἀνθρώπων τὸν κωμάρχην διὰ τοῦ Περσίζοντος ἐρμηνέως, τίς εἶη ἡ
χώρα. Ὁ δ' ἔλεγεν, ὅτι Ἀρμενία. Καὶ πάλιν ἡρώτων, τίνοι⁴³ οἱ
ἵπποι τρέφονται. Ὁ δ' ἔλεγεν, ὅτι βασιλεὶ δασμός· τὴν δὲ
πλησίον⁴⁴ χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραξεν, ἣ εἶη.

35. Καὶ αὐτὸν τότε μὲν ὄχρετο ἄγων Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον, ὃν εἰλήφει παλαιότερον, δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθῆναι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου,⁸¹ δεδιώς, μὴ ἀποθάνῃ.^{82a} ἑκατάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων^{81b} λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. 36. Ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν,⁸³ θυμοειδέστεροι δὲ πολὺ. Ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία περιελύν,⁸⁴ ὅταν διὰ τῆς χιόνος ἄγωσιν· ἀνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστρούς.⁸⁵

CHAPTER VI.

The Komarch acts as their guide, but Cheirisophus quarrels with him, and he runs away, much to Xenophon's annoyance.

1. Ἐπεὶ δὲ ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχη⁸⁶ πλὴν τοῦ υἱοῦ^{87a} τοῦ ἄρτι ἡβασκοντος· τοῦτον δ' Ἐπισθένεια Ἀμφιπολίτῃ δίδωσι φυλάττειν,^{87b} ὅπως, εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἄπιοι.⁸⁸ Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλείστα,⁸⁹ καὶ ἀναζύξαντες ἐπορεύοντο. 2. Ἦγειτο δ' οὗτος ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ σταθμῳ, καὶ Χειρίσοφος αὐτῷ⁹⁰ ἐχαλεπάνθη, ὅτι οὐκ εἰς κόμας ἦγεν. Ὁ δ' ἔλεγεν, ὅτι οὐκ εἶεν^{91b} ἐν τῷ τόπῳ τούτῳ. Ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδῃσε δ' οὐ. 3. Ἐκ δὲ τούτου ἐκείνος τῆς νυκτὸς⁹² ἀποδρὰς ὄχρετο, καταλιπὼν τὸν υἱόν. Τοῦτο δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἡράσθη τε τοῦ παιδὸς⁹³ καὶ οἵκαδε κομίσας πιστοτάτῳ ἐχρήτο.

Appearance of fresh enemies as they leave the valley of the Araxes.

4. Μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμούς, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας,⁹⁴ παρὰ τὸν Φᾶσιν ποταμὸν, εὖρος^{94b} πλεθριαῖον. 5. Ἐντεῦθεν ἐπορεύθησαν σταθμούς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδίον⁹⁵ ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ

Τάοχοι καὶ Φασιανοί 6. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος⁵⁹ ἀπέχων⁶⁰ εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων⁶¹ πλησιάσῃ τοῖς πολεμίους· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παραγγεῖν⁶² τοὺς λόχους, ὅπως ἐπὶ φύλαγος γένοιτο τὸ στράτευμα.

Council of war. Cheirisophus and Cleanor vote respectively for leisurely consultation and for immediate attack.

7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε· “Οἱ μὲν πολέμιοι, ὥς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· ὧρα δὲ βουλευέσθαι, ὅπως ὥς κάλλιστα ἀγωνιούμεθα.”⁶³ 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι⁶⁴ τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι, εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος.” 9. “Ἐμοὶ δέ γε,” ἔφη ὁ Κλεάνωρ, “δοκεῖ, ἐπὶν τάχιστα ἀριστῆσθαι,⁶⁵ ἐξοπλισαμένους⁶⁶ ὥς τάχιστα ἵεναι ἐπὶ τοὺς ἄνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ὁρῶντες ἡμᾶς πολέμιοι⁶⁷ θαρραλεώτεροι ἔσονται, καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους προσγενέσθαι.”

Xenophon proposes to steal a march on the enemy by a night advance over the hills, abandoning the road.

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· “Ἐγὼ δ' οὕτω γινώσκω. Εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὥς κράτιστα μαχούμεθα.”⁶⁸ εἰ δὲ βουλόμεθα ὥς ῥῆστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον⁶⁹ εἶναι, ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν,⁷⁰ ὥς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλεόν ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες⁷¹ ἡμᾶς φανεροὶ εἰσιν, ἀλλ' ἢ κατ' αὐτὴν τὴν ὁδόν· πολὺν οὖν κρείττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας⁷² καὶ ἀρπάσαι φθάσαντας, ἣν δυνάμεθα, μάλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺν γὰρ ῥῆον ὄρθιον ἀμαχεῖ ἵεναι ἢ ὁμαλές, ἐνθεν καὶ ἐνθεν πολεμίων ὄντων,⁷³ καὶ νύκτωρ ἀμαχεῖ μάλλον ἢ τὰ πρὸ ποδῶν ὀρψή⁷⁴ τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις.⁷⁵ 13. Καὶ κλέψαι δ' οὐκ ἀδύνατόν μοι

δοκεῖ εἶναι, ἐξὸν^α μὲν νυκτὸς ἵεναι, ὡς^{αα, αα.} μὴ δρᾶσθαι, ἐξὸν δὲ ἀπελθεῖν τοσοῦτον, ὡς μὴ αἰσθησιν παρέχειν. Δοκοῦμεν^{αα, αα.} δ' ἂν μοι, ταύτην προσποιούμενοι προσβάλλειν, ἐρημοτέρῳ ἂν τῷ δρει χρῆσθαι· μένοιν γὰρ αὐτοῦ μάλλον ἀθρόοι οἱ πολέμιοι.

'But it is not for him to give lessons in "stealing:" Cheirisophus and his fellow Spartans ought to be adepts in that if the Spartan education has been successful.' To which Cheirisophus replies by a rap at the propensity of Athenian demagogues for feathering their own nests.

14. Ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων,^α εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν,^{αα} καὶ οὐκ αἰσχροὺν εἶναι, ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. 15. Ὅπως δὲ ὡς κράτιστα κλέπτῃτε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστιν, ἐὰν ληφθῇτε κλέπτοντες,^{αα} μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρὸς ἐστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι, μὴ ληφθῶμεν^{αα} κλέπτοντες τοῦ ὅρου, ὡς μὴ πληγὰς λάβωμεν."

16. "Ἀλλὰ μέντοι," ἔφη ὁ Χειρίσοφος, "κατὰ ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν^{αα} τὰ δημόσια, καὶ μάλα ὄκτος δεινοῦ τοῦ^α κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἶπερ ὑμῖν^α οἱ κράτιστοι ἄρχειν ἀξιούνται· ὥστε ὧρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν."

Xenophon proposes to lead this side-march, but Cheirisophus, apparently out of temper, sends volunteers.

17. "Ἐγὼ μὲν τοίνυν," ἔφη ὁ Ξενοφῶν, "ἕτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἵεναι καταληψόμενος^{αα} τὸ ὄρος. Ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐπομένων ἡμῖν κλωπῶν^{αα} ἔλαβόν τινες ἐνεδρευσάντες· τοῦτων^{αα} καὶ πυνθάνομαι, ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰεὶ καὶ βουσίν· ὥστε, εἴανπερ ἅπαξ λάβωμεν^{αα} τι τοῦ ὄρου, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. 18. Ἐλπίζω δὲ οὐδὲ τοὺς πολεμίους μενεῖν^{αα} ἔτι, ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν."^{αα} 19. Ὁ δὲ Χειρίσοφος εἶπε· "Καὶ τί δεῖ σὲ ἵεναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φαίνωνται." 20. Ἐκ τούτου Ἀριστῶνυμος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων, καὶ Ἀριστέας ὁ Χίος γυμνήτας, καὶ Νικόμαχος Οἰταῖος

γυμνήτας· καὶ σύνθημα ἐποιήσαντο, ὁπότε ἔχοιεν⁴⁰ τὰ ἄκρα, πυρὰ καίεν πολλά. 21. Ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίου πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη⁴¹ ταύτῃ προσάξειν.

Xenophon's tactics are successful. The enemy, after a short struggle with the volunteers, fall back, and the Greeks make good their passage.

22. Ἐπειδὴ δὲ ἐδείπνησαν⁴² καὶ νύξ ἐγένετο, οἱ μὲν ταχθέντες ἀπὴρχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. Οἱ δὲ πολέμιοι, ἐπεὶ ᾔσθοντο ἐχόμενον⁴³ τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. 23. Ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμενος ἤγε κατὰ τὴν ὁδὸν, οἱ δὲ τὸ ὄρος καταλαβόντες⁴⁴ κατὰ τὰ ἄκρα ἐπήεσαν. 24. Τῶν δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπῆντα τοῖς⁴⁵ κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι⁴⁶ τοὺς πολλοὺς ἀλλήλοις συμμαγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἑλλήνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἐώρων ἡττώμενον,⁴⁷ φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη, ἃ οἱ Ἑλλήνες ταῖς μαχαίραις⁴⁸ κόπτοντες ἀχρεῖα ἐποίουν. 27. Ὡς δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν⁴⁹ γεμούσας ἦλθον.

CHAPTER VII.

Fresh difficulties in the land of the Taochi, who hoard up their provisions in their mountain strongholds, from which they roll down stones on the besiegers.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Τάοχους σταθμοὺς πίντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε.¹ χωρία γὰρ ᾤκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον, δ² πόλιν

μὲν οὐκ εἶχεν, οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτοσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθύς ἡκων^{50b}· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμινεν, ἄλλη προσῆε καὶ αὐθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις⁵¹ περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλῳ. 3. Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· “Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον⁵² τῇ γὰρ στρατιᾷ⁵⁷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.” 4. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος ἔρω- τήντος,⁵⁷ τί τὸ κωλύον εἴη εἰσελθεῖν,^{58a} εἶπεν ὁ Χειρίσοφος· “[Ἀλλὰ] μία αὕτη πάροδος ἐστίν, ἣν ὀρᾷς· ὅταν δέ τις ταύτην περᾶται^{58b} παρίεναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερε- χούσης πέτρας· ὅς δ' ἂν καταληφθῇ, οὕτω διατίθεται.” Ἄμα δ' ἔδειξε συντητρυμμένους ἀνθρώπους καὶ σκέλη^{58b} καὶ πλευράς.

Xenophon's device to wear out the foe.

5. “Ἦν δὲ καὶ τοὺς λίθους ἀναλώσωσιν,”⁵⁸ ἔφη ὁ Ξενοφῶν, “ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι; Οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρῶμεν, εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὥπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾷς, σχεδὸν τρία ἡμίλειθρα⁵⁹ ἐστίν, 6 δεῖ βαλλομένους⁶⁰ διελθεῖν. Τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλας, ἀνθ' ὧν ἐσσηκότες^{60a} ἄνδρες τί ἂν ἀσχοιεν ἢ ὑπὸ^{61a} τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; Τὸ λοιπὸν σὺν ἡδὴ γίγνεται ὡς ἡμίλειθρον, 6 δεῖ, ὅταν λωφῆσωσιν⁶² οἱ λίθοι, παραδραμεῖν.” 7. “Ἀλλὰ εὐθύς,” ἔφη ὁ Χειρίσοφος, “ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί.” “Αὐτὸ ἂν,” ἔφη, “τὸ δέον εἶη.^{64b} θάπτον γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευόμεθα⁶⁵ εἰς τὸ ἐνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελ- θεῖν ῥᾶδιον, ἣν βουλώμεθα.”

By frequent faints of advance, the Greek soldiers exhaust the supply of stones.

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλί- μαχος Παρράσιος, λοχαγός· τούτου⁶¹ γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν⁶² ἐκείνῃ τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο σὺν ἀπῆλθον ὑπὸ τὰ δένδρα⁶⁶ ἄνθρωποι ὡς ἑβδομήκοντα, οὐκ ἀθρόοι, ἀλλὰ καθ' ἕνα, ἕκαστος⁶⁷

φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδριεὺς, καὶ οἱ τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ ὑφίστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλῶς ἐν τοῖς δένδροις εὑτάναι πλείον ἢ τὸν ἓνα λόχον. 10. Ἐνθα δὴ Καλλίμαχος μηχανᾷται τι· προέτρεχεν ἀπὸ τοῦ δένδρου, ὑφ' ᾧ ἦν αὐτὸς, δύο καὶ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο,⁸² ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλεόν ἢ δέκα ἅμαξαι πετρῶν ἀνηλίσκοντο.

Emulation of the Greeks, who finally take the place; men and women throwing themselves down from the rocks rather than fall into their hands.

11. Ὁ δὲ Ἀγασίας, ὡς⁸² ὀρᾷ τὸν Καλλίμαχον ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον,⁸³ δείσας, μὴ οὐ πρῶτος παραδράμῃ⁸⁴ εἰς τὸ χωρίον, οὐδὲ τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας, οὐδὲ Εὐρύλοχον τὸν Λουσιέα, ἐταίρους ὄντας,⁸⁴ οὐδὲ ἄλλον οὐδένα, χωρεῖ αὐτὸς, καὶ παρέρχεται πάντας. 12. Ὁ δὲ Καλλίμαχος, ὡς εἶρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἵτιος.⁸⁵ ἐν δὲ τούτῃ παρέθει αὐτοὺς Ἀριστώνυμος Μεθυδριεὺς, καὶ μετὰ τούτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οἱ ἀντεποιοῦντο ἀρετῆς καὶ διεγωνίζοντο^{81, 8} πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον. Ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς πέτρος ἄνωθεν ἤνεχθη. 13. Ἐνταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες ῥιπτοῦσαι τὰ παῖδια εἴτα καὶ ἑαυτὰς ἐπικατερρίπτουν,⁸⁶ καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὴ καὶ Αἰνείας Στυμφάλιος, λοχαγὸς, ἰδὼν τινα θέοντα ὡς ῥίψοντα⁸⁰ ἑαυτὸν, στολὴν ἔχοντα καλὴν, ἐπιλαμβάνεται ὡς κωλύσων. 14. Ὁ δὲ αὐτὸν ἐπισπᾷται, καὶ ἀμφότεροι ᾤχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

After this they come to the Chalybes. Their armour and their tactics.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἐπὶ τὰ παρασάγγας πεντήκοντα. Οἱ οὖν ἦσαν ὄν⁸⁷ διήλθον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. Εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἥτρου,⁸⁷ ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημίδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὃν κρατεῖν

δύναιντο· καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο·^{88 a, 88 b, 88 c} καὶ ἦδον καὶ ἐχόρευον, ὅποτε οἱ πολέμιοι αὐτοὺς ὀψεσθαι^{81 b, 88 c} ἔμελλον. Ἔῤῃχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πηχῶν,^{82 a} μίαν λόγχην ἔχον. 17. Ὀδοὶ ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν^{80 b} οἱ Ἕλληνες, εἰποντο αἰ μαχοῦμενοι·^{80 a} ᾗκουν δὲ ἐν τοῖς ὄχυροῖς, καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομσμένοι ἦσαν· ὥστε μηδὲν^{83 a} λαμβάνειν^{80 a} αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διетράφησαν τοῖς κτήνεσιν, ἃ ἐκ τῶν Ταόχων ἔλαβον.

After a march along the valley of the Harpasus, they come to a city named Gymnias. A guide is given them to lead them through an enemy's territory, and brings them to a mountain from which they can see the sea.

18. Ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ Ἀρπασον ποταμὸν, εὖρος τεττάρων πλέθρων. Ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς^{18 a} καὶ ἐπεσιτίσαντο. 19. Ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνίας. Ἐκ ταύτης τῆς χώρας ὁ ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πόλεμιας χώρας ἄγοι^{22 a, 20} αὐτούς. 20. Ἐλθὼν δ' ἐκείνος λέγει, ὅτι ἄξει⁴⁷ αὐτοὺς εἰς χωρίον, ὅθεν [πέντε ἡμερῶν²⁰] ὄψονται^{20 b} θάλατταν· εἰ δὲ μὴ, τεθνάναι ἐπηγγείλατο. Καὶ ἡγοῦμενος ἐπεὶ ἐνέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθίνειν²⁴ καὶ φθεῖρειν τὴν χώραν· ᾗ^{23 a} καὶ δῆλον ἐγένετο, ὅτι τούτου^{27 a} ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. 21. Καὶ ἀφικνουῦνται ἐπὶ τὸ [ἱερὸν] ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν Θήχης.

Their cries are taken at first for the shouts of an attacking foe. Xenophon hurries forward to the rescue but soon finds his mistake.

Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο²² ἐπὶ τοῦ ὄρους καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ψῆθονσαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι²² πολεμίους· εἰποντο γὰρ ὀπισθεν ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ ἐξώγρησαν, ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασεῶν βοῶν ὠμοβόεια ἀμφὶ τὰ εἴκοσιν.

23. Ἐπειδὴ δὲ βοή πλείων τε ἐγίνετο καὶ ἐγγύτερον, καὶ οἱ αἰεὶ ἐπιόντες²² ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας, καὶ πολλῶν²³ μείζων ἐγίνετο ἡ βοή, ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβόηθει· καὶ τάχα δὴ ἀκούουσι βοῶντων²⁴ τῶν στρατιωτῶν, “Θάλαττα! θάλαττα!” καὶ παρεγνύνωντων.

Great excitement and rejoicing. The guide is dismissed with liberal presents.

Ἐνθα δὲ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἡλαύνετο καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγοὺς δακρύοντες. Καὶ ἐξαπίνης, ὅτου δὴ παρεγγυήσαντος,²⁵ οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνέτιθесαν δερμάτων πλήθος ὠμοβοϊῶν καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτοὺς τε κατέτεμεν²⁶ τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ, ἵππον καὶ φιάλην ἄργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα· ἧται δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κῶμην δὲ δείξας αὐτοῖς, οὗ σκηνησουςι,²⁷ καὶ τὴν ὁδὸν, ἣν πορεύσονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ᾤχετο τῆς νυκτὸς²⁸ ἀπῴων.

CHAPTER VIII.

In their descent they come to a border river which they find defended.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρῶνων σταθμοὺς τρεῖς, παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ²⁹ ἀφίκοντο ἐπὶ τὸν ποταμὸν, ὃς ὠρίζε τὴν τῶν Μακρῶνων³⁰ καὶ τὴν τῶν Σκυθινῶν. 2. Εἶχον δ' ὑπὲρ δεξιῶν χωρίον οἷον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει διαβῆναι. Ἦν δὲ οὗτος δασὺς δένδροισι³¹ παχέσι μὲν οὐ,
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πυκνοὺς δέ. Ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ὡς τάχιστα⁵⁷ ἐκ τοῦ χωρίου ἐξελθεῖν.^{58a} 3. Οἱ δὲ Μάκρωνες ἔχοντες γέρρα καὶ λόγχας καὶ τριχίνους χιτῶνας καταντιπέραν τῆς διαβάσεως⁵⁹ παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμὸν ἔρριπτον· ἐξικνούντο δὲ οὐ, οὔτε ἐβλαπτον οὐδέν.⁶⁰

One of the soldiers recognises the language as that of his native country, and enters into conversation with them. They give pledges of friendship.

4. "Ἐνθα δὴ προσέρχεται Ξενοφῶντι⁶¹ τῶν πελταστῶν⁶² ἀνὴρ, Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γινώσκω τὴν φωνὴν τῶν ἀνθρώπων. "Καὶ οἶμαι," ἔφη, "ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι."^{63b,3} 5. "Ἄλλ' οὐδὲν κωλύει," ἔφη, "ἀλλὰ διαλέγου καὶ μάθε πρῶτον, τίνες εἰσίν." Οἱ δ' εἶπον ἐρωτήσαντος,⁶⁴ ὅτι Μάκρωνες. "Ἐρώτα τοίνυν," ἔφη, "αὐτοὺς, τι ἀντιτετάχαται καὶ χρήζουσιν ἡμῖν πολέμοι εἶναι." 6. Οἱ δ' ἀπεκρίναντο· "Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε." Λέγειν ἐκέλευον οἱ στρατηγοί, ὅτι "Οὐ κακῶς γε ποιήσαντες,^{65a} ἀλλὰ βασιλεῖ γε πολεμήσαντες⁶⁶ ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι." 7. Ἡρώτων ἐκεῖνοι, εἰ δοῖεν ἂν^{64b} τούτων τὰ πωτά. Οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοισι Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πωτὰ εἶναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφοτέρω.

Once more their progress is opposed by the Colchians, stationed at the top of a pass.

8. Μετὰ δὲ τὰ πωτὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον, τὴν τε ὁδὸν ὥδοποιοῦν ὡς διαβιβάσοντες,⁶⁷ ἐν μέσοις ἀναμειγμένοι τοῖς⁶⁸ Ἕλλησιν· καὶ ἀγορὰν, οἷαν ἐδύναντο, παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις, ἕως οὗ⁶⁹ ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα, ὡς οὕτως ἄζοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλευσάσθαι συλλεγέσι,⁷⁰ ὅπως ὡς κάλλιστα ἀγωνιούνται.^{70b}

Xenophon's advice. Reasons for attacking in columns spread over a greater width than the enemy's line.

10. Ἐλεξεν οὖν Ξενοφῶν, ὅτι “Δοκεῖ παύσαντας⁹ τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὐδον εὐρήσομεν τὸ ὄρος.”¹⁰ καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσει, ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διεσπασμένην ὀρώσιν. 11. Ἐπειτα ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν,^{11a} περιττεύουσιν ἡμῶν οἱ πολέμοι καὶ τοῖς περιττοῖς^{11b} χρήσονται, ὃ τι ἂν βούλωνται· ἐὰν δὲ ἐπὶ ὀλίγων τεταγμένοι^{11c} ἴωμεν, οὐδὲν ἂν εἴη θαυμαστὸν, εἰ διακοπήν^{11d} ἡμῶν ἡ φάλαγξ ὑπὸ ἀθρόων πη καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπεσόντων· εἰ δὲ πη τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι^{12a} τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος^{12b} ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίσσιν, ἥ τε ἂν εὐδον ᾗ,^{12c} ταύτῃ ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἰς τε τὸ διαλεῖπον^{13a} οὐ ῥῆδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν, ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥῆδιον ἔσται λόχον ὀρθιον προσιόντα· ἐάν τέ τις πιέζῃται τῶν λόχων, ὃ πλησίον βοηθήσει· ἦν τε εἰς πη δυνήθῃ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ^{13b} τῶν πολεμίων.” 14. Ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους.

The attack is successful, and the Greeks reach the summit.

Ξενοφῶν δὲ ἀπὼν^{14a} ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς στρατιώταις· “Ἄνδρες, οὐτοὶ εἰσιν, οὓς ὀράτε, μόνοι ἔτι ἡμῖν^{14b} ἐμποδὼν τὸ μὴ ἡδὴ εἶναι,^{14c} ἐνθα πάλαι ἐσπεύδομεν· τούτους, ἦν πως δυνώμεθα, καὶ ὥμοις δεῖ καταφαγεῖν.”

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὃ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου¹⁵ ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρί-

σοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενόμενοι ἐπορεύοντο· 17. οἱ δὲ πολέμιοι ὡς εἶδον αὐτοὺς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν, οἱ δὲ ἐπὶ τὸ εὐώνυμον, διεσπάρσθησαν καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας⁴⁸ οἱ κατὰ τὸ Ἀρκαδικὸν⁸ πελτασταὶ, ὃν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον· καὶ οἱ πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικὸν, ὃν²⁵ ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. Οἱ δὲ πολέμιοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλῃ ἐτράπετο.

Villages on the summit. Poisonous honey and its effects.

Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ⁵ ἐχούσαις. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων²¹ ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἀφρόνες τε ἐγίνοντο καὶ ἤμουν, καὶ κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν¹⁸ ἐύκεσαν, οἱ δὲ πολὺ, μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. 21. Ἐκεῖνο δὲ οὕτῳ πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. Τῇ δ' ὑστεραίᾳ ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πῶς ὦραν ἀνεφρόνου· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

They reach Trapezus. Preparations for the sacrifice of thanksgiving which they had vowed.

22. Ἐντεῦθεν ἐπορεύθησαν δύο σταθμοὺς, παρασάγγας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα,³ οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν, ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις. 23. Κάντεῦθεν ὁρμώμενοι ἐληΐζοντο⁸² τὴν Κολχίδα. Ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας, καὶ ξένια ἔδωσαν βοῦς καὶ ἄλφιτα καὶ οἶνον. 24. Συνδιεπράττοντο γὰρ δὴ καὶ ὑπὲρ τῶν πλησίων Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων,⁸ καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν, ἣν εὐξάντα, παρεσκευάζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῆσαι²⁰ τῷ Διὶ

τῷ Σωτῆρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς, ἃ εὗξαντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει, ἐνθαπερ ἐσκήνουν· εἵλοντο δὲ Δράκοντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακτανῶν^{58a} ξυλήν πατάξας,⁵⁸ⁱ δρόμον τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος²⁵ προστατῆσαι.

The sacrifice is followed by games and races which excite great amusement.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο⁵² τὰ δέρματα παρέδωσαν τῷ Δρακοντίῳ, καὶ ἡγείσθαι ἐκέλευον, ὅπου τὸν δρόμον πεποιηκῶς εἶη.⁴⁶ Ὁ δὲ δείξας, οὐπερ ἐστηκότες ἐτύγχανον, “Ὀδτος ὁ λόφος,” ἔφη, “κάλλιςτος τρέχειν,^{29d} ὅπου ἂν τις βούληται.” “Πῶς οὖν,” ἔφασαν, “δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως;” Ὁ δ' εἶπε, “Μᾶλλον τι ἀνιάσεται ὁ καταπεσών.” 27. Ἡγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλεῖστοι, δόλιχον δὲ Κρήτες πλείους ἢ ἑξήκοντα ἔθεον, πάλιν δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι. Καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ, ἅτε θεωμένων τῶν ἐταίρων,^{58b} πολλὴ φιλονεικία ἐγίγνετο. 28. Ἔθεον δὲ καὶ ἵπποι καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θαλάσῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν ἄγειν. Καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὀρθιον μόγις βάδην ἐπορεύοντο οἱ ἵπποι· ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγίγνετο αὐτῶν.

RULES OF GREEK SYNTAX.

Observation.—The rules that follow are written, as far as differences of idiom will allow, on the lines of the First Memorial Syntax in the Public School Latin Primer, which it is supposed that the pupil will have learnt. Some few rules, such as those on the Composite Subject, have consequently been omitted.

On Agreement.

1. A Finite Verb agrees with its Subject in Number and Person.

Exceptions.—(a) A Plural Subject of the neuter gender is followed by a verb in the singular; ἀβατά ἐστι τὰ ὄρη, 'the mountains are impassable.'

(b) A Dual Subject of the masculine or feminine gender may be followed by a verb in the plural, ὡς εἰδέτην ἀλλήλους ἡ γυνὴ καὶ ὁ Ἀβραδάτης, ἡσπάσαντο ἀλλήλους.—XEN.

(c) A Singular Subject, implying multitude, may be followed by a plural verb, when the act is done by the individuals and not by the body as a whole, τὸ πλῆθος οἴονται (THUC. i. 20), 'the multitude think.' The following is a good example of the two constructions :—τὸ στράτευμα ἐπορίζετο σίτον, κόπτοντες τοὺς βοῦς (XEN. *Anab.* ii. i. 6), where the army provided itself with meat, but individual soldiers were the butchers.

(d) The verb is sometimes attracted to the number of the complement.

2. An Adjective or Participle agrees with that to which it is in attribution in number, gender, and case.

Exc.—(a) A neuter adjective may be added as predicate to a masculine or feminine noun, when it denotes an essential quality, e.g. ἀσθενέστερον γυνὴ ἀνδρὶς, 'a woman is a weaker (creature) than a man.'

(b) The adjective belonging to the subject is sometimes attracted to the gender of the complement, as ἦσαν δὲ ταῦτα δύο τεῖχη (XEN. *Anab.* i. 4. 4), where ταῦτα = αἱ πόλεις.

3. A Substantive agrees in case with that to which it is in apposition.

4. A Relative agrees with its antecedent in number, gender, and person, but in case follows its own clause.

- (a) When a Relative would naturally be in the *Accusative* case, and the Antecedent in the Genitive or Dative, the Relative frequently takes the case of the Antecedent. This is called the Relative Attraction. It is only used when the Relative Sentence is purely adjectival, *i.e.* when it simply defines its Antecedent. If the Antecedent is a demonstrative pronoun or adjective, it is in this case often omitted; *ὅν οἱς* (= *ὅν ἐκείνους οὖς*) *μάλιστα φιλεῖς*.—XEN. *Anab.* i. 9. 25.
- (b) A Neuter Relative frequently refers to a sentence as its Antecedent.
- (c) The Antecedent is often drawn into the Relative Clause, and takes the case of the Relative; *κατασκευάζοντα ἧς ἀρχοὶ χάρας*, 'developing the resources of the province which he governed' (= *τῇς χάρας ἧς ἀρχοὶ*).—XEN. *Anab.* i. 9. 19.

The Use of the Article.

5. The Article, *ὁ, ἡ, τό*, marks the Substantive to which it is prefixed as a definite or known object.

- (a) Hence, if an adjective be attached as an attributive *epithet* to define a noun with the Article, it must immediately follow the article, or have the article repeated with it; otherwise it becomes an attributive *complement*; *ὁ μέγας βασιλεὺς* or *ὁ βασιλεὺς ὁ μέγας*, 'the great king'; *μέγας ὁ βασιλεὺς*, 'the king is great.'

So the Article distinguishes the Subject from the Predicate; *καλὸς ἐστὶν ὁ παῖς*, 'the lad is handsome,' *καλὸς ἐστὶ παῖς*, 'he is a handsome lad.'

- (b) By this use of the Article a simple sentence may be made to contain two predications, one concerning the subject, the other concerning the object, or some other noun in an oblique case. Such a sentence may often best be translated by the use of a relative clause, *e.g.* *τοσοῦτον εἶχε τὸ στράτευμα ὁ Κύρος*, 'so great was the army which Cyrus had.' A predicate which thus refers to an oblique case is called a *tertiary predicate*.
- (c) The Adjectives *μέσος, ἄκρος, ἡμῖνος*, and others, are thus used predicatively, where we should use a substantive,—*e.g.* *ἄκρα ἡ χεὶρ*, 'the tip of the hand.' Compare the Latin use of *summus, medius*, etc., L. P. p. 139.

6. The Article distinguishes *individuals*, as different from others of the same class, or as having been before mentioned, or by their qualities or belongings; hence it may frequently be translated by the Possessive Pronoun, as *τὰς χεῖρας ἀνέειπε*, 'he held up his hands.'

- (a) Hence it is always added to *οὗτος, ὅδε*, and *ἐκεῖνος*.

7. The Article *generalises*, or, in other words, puts the individual forward as the representative of its class, ὁ σοφιστής, ὁ διδάσκων, 'the teacher.' It may often be translated by the English indefinite article, e.g. δεῖ τὸν στρατιώτην πείθεσθαι τῷ ἄρχοντι, 'a soldier must obey his officer.'

8. All words which come between the Article and the noun to which it belongs are epithets, and describe the noun.

(a.) Hence the Article is put with adjectives, participles, adverbs, and oblique cases of nouns with or without prepositions, to denote persons and things whose qualities or relations they express, the noun to be supplied being easily understood: e.g. οἱ σοφοί, 'the wise (class of men),' τὸ αἰσχρὸν, 'meanness,' οἱ πολιτευόμενοι, 'statesmen,' οἱ νῦν, 'the present generation,' οἱ ἀμφὶ τὸν Κῦρον, 'Cyrus' company.'

A Participle with the Article is generally best translated by a Relative Clause, as ὁ λύων, 'the man who is loosing,' τὸν βασιλεύοντα Ἀρταξέρξην, 'Artaxerxes, who was king.'

The Cases.

9. The Subject and the Complement of a Finite Verb are put in the Nominative case; the Subject and the Complement to an Infinitive are generally put in the Accusative (cf. § 18).

But where the infinitive and the principal verb have the same subject, the Nominative is retained throughout; as οὐκ ἔφη αὐτὸς ἀλλὰ Νικίαν στρατηγεῖν, 'he said that not he, but Nicias was general.'

The Accusative.

10. The Accusative denotes the limit towards which, or the space over which, a thing moves, or an action is directed, or describes the action that is done. It is the case of the nearer object.

11. Transitive Verbs govern an Accusative of the object.

12. Factitive Verbs, as of making, calling, thinking, have a second Accusative of the Complement. See § 5 (δ). Δαρεῖος Κῦρον σατράπην ἐποίησε, 'Darius made Cyrus satrap.'—XEN. *Anab.* i. 1. 2.

13. In Greek any Verb, transitive or intransitive, with the exception of Substantive verbs, can take an Accusative of its own contents, which is sometimes called an *Accusative of kindred meaning*, or an *Accusative of the action of the verb*. In the case of transitive verbs, this Accusative is retained in the passive, e.g. ταῦτά σε ἥδικηκα, 'I have done you this wrong;' passive, ταῦτα σὺ ἥδικησαι. With intransitive verbs, it sometimes becomes the subject to a passive form, πολλὰ σὺ ἡμάρτηκας, 'you have committed many blunders;' passive, πολλὰ ἡμάρτηται σοι, or ἐπὶ σοῦ.

- (a) Hence many verbs of asking, teaching, concealing, clothing, depriving, etc., take two Accusatives, one of the person, the other of the thing; ἀφαιρείσθαι τοὺς οἰκοῦντας Ἕλληνας τὴν γῆν, 'to take away the land from the Greeks who were inhabiting it.'—XEN. *Anab.* i. 3. 4.
14. The Accusative of Extent is used after verbs, participles, and adjectives, to express—
- (a) Measure of space and time, answering to the questions, How far? How long? διείχον ἀλλήλων ὥς τριάκοντα στάδια.—XEN. *Anab.* i. 2. 4. ἔμεινεν ἡμέρας πέντε, i. 2. 6.
- (b) The object in respect of which what is stated about the subject is true, *i.e.* how far it extends (Accusative of Respect), ἀλγὼ τὴν κεφαλὴν, 'I have an aching in the head, a headache.'

The Dative.

15. The fundamental notion of the Dative case is that of nearness and contact. It is the case of the Recipient, and also expresses some relations which are expressed by the Latin Ablative.

16. The Dative of the Recipient follows all words which imply actual nearness, or the bringing of a thing near to body or mind. Such are words which express likeness or unlikeness, agreement and disagreement, friendliness and hostility, advantage and disadvantage, pleasing and displeasing; and verbs of giving, showing, telling, and obeying, and their contraries.

17. The Dative may be added anywhere to mark the person concerned in the doing of an action, or the existence of a quality, or for whose interest the action takes place or the quality exists, *e.g.* Σόλων τοῖς Ἀθηναίοις νόμους ἔθηκε, 'Solon made laws for the Athenians;' τέθνηκα ὑμῖν, 'I am dead as far as your interest in me goes.' To this head belong—

- (a) The Dative of the Personal Pronoun, which refers to the whole sentence rather than to any particular word in it, and is called the Ethic Dative; τί σοι μαθήσομαι, 'what would you have me learn?'
- (b) The Dative with *ἔστι*, *γίγνεται*, which implies possession or gain.
- (c) The Dative, used for the case of the Agent after Verbal Adjectives in *-τος* and *-τος*, and after Passive verbs, especially in the Perfect and Pluperfect; the doer of the action being most concerned in the action necessary or possible to be done, and in the fruit of it when completed. ὠφελγέα σοι ἡ πόλις ἐστίν, 'you must help your country,' XEN.; τί πέπρακται τοῖς ἄλλοις; 'what has been done, as far as the others are concerned?'

18. A Dative is sometimes used by Attraction as Complement to an Infinitive which is referred to a word in the sentence, that is in the Dative,

as its subject ; as *εὐδαίμοσιν ὑμῶν ἔξεστι γίνεσθαι*, 'it is open to you to become prosperous.'

19. The Dative takes the place of the Latin Ablative in expressing—

- (a) The instrument, cause, or manner of an action : *τοῖς μήκει τῶν ὁδῶν ἀσθενής*, 'weak because of the great distances.'
- (b) The measure of excess or defect : *πολλῷ μείζον*, 'much greater ;'
- (c) The place where (rarely in prose), or the time when, an action occurs : *Μαραθῶνι*, 'at Marathon' (really Locative), *τετάρτῳ ἔτει*, 'in the fourth year.'

The Genitive.

20. The idea that underlies the Genitive case is that of detachment or separation. It is the classifying case, or the case of predication, and is in many instances equivalent to an adjective, or to the first member of an English compound noun, as *λόγων ἀγών*, 'a word-contest,' *κράνος χαλκοῦ*, 'a brazen helmet.'

21. The Subjective Genitive denotes the Author or Possessor, or that to which an action or quality belongs, or is natural.

- (a) A Genitive of Partition, or of the thing measured or distributed, is added to numerals and superlatives, and to words of quantity, and also to words which imply *sharing*. *πάντων ἀριστος*, 'bravest of all.' *μετεδίδosan ὧν εἶχον ἕκαστα*.—XEN. *Anab.* iv. 5. 6.

- (b) A Partitive Genitive is not unfrequently used in Greek without any governing word (compare the French use of *du, des*).

22. The Objective Genitive is added to Substantives and Adjectives, derived from transitive verbs, or containing a transitive idea, and corresponds to the object which the verb itself would govern ; *τούτων ἰδρις*, 'acquainted with these things.'

23. The same Genitive is added to all words which imply a physical or mental aim, and to express the object of a sensation or a desire ; *ἡμαρτε τοῦ σκοπού*, 'he missed the mark ;' *ἐπὶ Κρήτης*, 'in the direction of Crete.'

Obs.—Verbs of hearing and learning often take a genitive of the person and an accusative of the thing heard ; *ταῦτά σου ἤκουσα*, 'I heard this from you.'

24. The Genitive of Ablation is joined to words which imply origin, separation, hindering, depriving, and differing : *διείχον ἀλλήλων*, 'they were distant from each other ;' *Δαρεῖον καὶ Παρυσάτιδος γίγνονται παῖδες δύο*, 'of Darius and Parysatis two sons were born.'—XEN. *Anab.* i. 1. 1.

25. The Genitive of Relation or Reference is added to comparatives and to words implying superiority or inferiority, dominion and submission : *ἀμείνων τοῦ πατρός*, 'better than his father ;' *τῇς χώρας ἀρχεω*, 'to rule over the province.' Also to some adverbs of relative position, as *εἰσω τῇς τάφρου*, 'within the trench.'

- (a) To this head belong the Genitives of Price and Measure : πολλοῦ ἀξίος, 'of great value;' ποταμὸς εἴρος πλέθρου, 'a river one hundred feet wide.'

26. The same Genitive is added to many adjectives and adverbs and interjections, to point out the person or thing to which they refer. It may often be translated by 'in' or 'in respect of,' e.g. τέλειος τῆς ἀρετῆς, 'perfect in virtue,' ὁμοί τῆς τύχης, 'woe is me for my fortune.'

- (a) It is also added to verbs and adjectives which imply fulness and plenty or their opposites (sometimes called the Genitive of Material) : πληρὴς ἰχθύων, 'full of fish.'
- (b) And to words of accusing, condemning, and acquitting, and of praise and blame, to denote the matter of the charge or commendation : φόβου διώκειν, 'to prosecute for murder.'

27. The Genitive case with the participle (the Genitive Absolute) is used to indicate the circumstances under which an action takes place, or which limit it, and may therefore be classed under this head.

28. Time, and sometimes space, within which, is put in the Genitive case, as τῆς ἐπιούσης νυκτός, 'at some point in the following night;' τῇ ἐπιούσῃ νύκτι, 'for the whole of the following night.'

The Verò Infinite.

29. The Infinitive is the noun-form of the verb, and is inflected by prefixing to it the different cases of the neuter article τὸ. Its oblique cases, when thus inflected, may be governed by prepositions, and may follow most of the constructions which belong to the case. It governs the same cases as the verb finite.

It is used—

- (a) As Subject or Object to another verb, or as Predicate with a copulative verb : ἐξὴν μένειν, 'it was in their power to stay;' αἰροῦνται πολεμεῖν, 'they choose war.'
- (b) Obliquely, with an accusative of its subject (§ 43).
- (c) Prolatively, in order to define more completely the words to which it is joined. In this sense it corresponds to the use of the Accusative (§ 13) : δευρὸς λέγειν, 'skilled in speaking.'
- (d) Explanatorily, as ἐπέτρεψε τὴν χώραν διαρπάσαι, 'he gave up the country to them to plunder.' This is really consecutive (§ 49).
- (e) In a limiting sense in a few idiomatic expressions, as ὥς εἰπεῖν, 'so to speak;' ἐκὼν εἶναι, 'if one can help it.'

30. Not only the Infinitive, but the Infinitive with its subject, object, and all its limiting words or phrases, may be preceded by the article τὸ, and the whole treated as a single noun : τὸ δὲ ἡμᾶς Πελοποννησίου ἀπὸ τοῦ μὴ βοηθῆσαι παρέσχεν ὑμῶν Σαμίων κόλασιν, 'the fact that we prevented the Peloponnesians from coming to their aid left you free to chastise the Samians.'—THUC. i. 41.

31. The place of the Latin Gerundive is supplied by the verbal adjective in *-rēos*, which is followed by a Dative of the agent.

- (a) The Gerundive of intransitive verbs is only used impersonally, and is followed by the genitive or dative, when the verb requires those cases : *ἐπιχειρητέον τῇ ἑργῷ*, 'one must attempt the task.'
 (b) Similarly the Gerundive of transitive verbs is used impersonally and followed by the accusative : *ολοστέον τὴν τύχην*, 'one must bear one's lot.'

The Tenses.

32. The Present Tense-Stem denotes continuous or repeated action.

Hence the Present and Imperfect tenses of the Indicative are used when an action is or was going on, or incomplete, or habitual : *γράφει*, 'he is writing ;' *ἐκτευνόν με*, 'they were killing me,' or 'they tried to kill me.'

In the other moods it denotes that the action is continued and not momentary.

- (a) In the Indicative, the Present is used as in Latin, as a graphic historic tense, and has historic sequences (37 a).

33. The Aorist-Stem denotes the simple action of the verb. In the Indicative mood it is only used of definite actions in *past* time ; in the other moods it denotes the action as a single whole, without reference to its continuance. So *νοσεῖν* is 'to be sick,' *νοσῆσαι* 'to fall sick ;' *θνήσκειν* 'to be on one's deathbed,' *θανεῖν* 'to die.'

But where the Optative or Infinitive, or the Participle of the Aorist, in indirect discourse, or the Participle as the equivalent of a Causal or Temporal Clause (§ 58), represents an original Indicative, it denotes the simple occurrence of an action which is past relatively to the leading verb, as *ἀπῆλθεν ἀτιμασθείς*, 'he went away after being disgraced.'

- (a) A single instance of a repeated action is taken as a specimen of what has happened and may happen again, and so the Aorist is used to express that which past experience shows to happen frequently (the Frequentative Aorist). In this case it may be translated by the English present or by 'is wont to be.'
 (b) The Imperative of the Aorist is not used in prohibitions in the second person, its place being supplied by the Subjunctive.

34. The Perfect-stem denotes the completed action, or, more strictly, the state resulting from the completed action, e.g. *κτάομαι*, 'I earn ;' *κέκτημαι*, 'I possess ;' *βουλεύομαι*, 'I deliberate ;' *βεβούλευμαι*, 'I have made up my mind.'

35. The Future implies not only future time, but also purpose and intention. There is no Future tense in the Subjunctive Mood, which itself implies a reference to the future, and the Future Optative is only used to represent the Future Indicative in sentences actually or virtually oblique.

- (a) There are in the passive voice two Futures.
- (1) The Future of the single act formed from the Aorist stem (λυθήσομαι).
 - (2) The Future of the completed act, formed from the Perfect stem (λελύσομαι); which is used sometimes to denote a sudden or immediate result. Cf. XEN. *Anab.* i. 5. 16, νομίετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ κατακεκβεσθαι, 'I shall be cut down, my fate will be settled, that very day.' This Future is formed in the active voice by the perfect participle with ἔσομαι.

The Moods.

36. There are in Greek four moods, the Indicative, the Imperative, the Subjunctive, and the Optative.

The Indicative states a thing as plain fact; the Imperative expresses direct commands; the Subjunctive and Optative are mostly used in Subordinate Clauses to express a state or action which is contingent or dependent upon some other state or action.

37. The Subjunctive refers to present or future time; the Optative is based upon circumstances either past or merely imagined as possible.

- (a) Hence the Subjunctive follows those tenses which refer to present time (called principal or *primary* tenses). The Optative follows those which refer to the past time, or *historic* tenses. (Note that the Subjunctive has *primary*, the Optative *historic* endings, and that the Imperative always implies primary time. What is sequence of *tenses* in Latin is sequence of *moods* in Greek.)

38. Hence also, in suppositions the Subjunctive denotes that which is practical, and will soon be settled one way or another: ἐὰν ἔχω, 'if I have, which I shall soon know;'; the Optative that which is merely possible or conceivable: εἰ ἔχοιμι, 'were I to have, as I may possibly.'

39. The Subjunctive is used—

- (a) Independently in simple questions to express doubt or deliberation, ποῦ σῶ; 'where am I to stand?' and in the first person in exhortations and commands. This Subjunctive is retained in a dependent clause in primary sequence, but is changed into the Optative when the question becomes dependent upon a past tense, as οὐκ ᾔδειν ποῦ σταίη, 'I did not know where to stand.'
- (b) Dependently, with relative and conditional particles, generally followed by ἄν, to put a general case, after primary time: ὅς ἂν ταῦτα ποιῇ, 'whoever does this;'; ἐὰν ταῦτα γένηται, 'if ever this happens.'

40. The Optative is used—

- (a) Independently, to express a wish that may be realised.

- (δ) Dependently, to express frequency, and to generalise after past time, and so especially after the imperfect: *εἰ μὲν ἐντύχοιεν τισὶ κρείσσους ὄντες τῶν πολεμίων διέφενγον αὐτούς*, 'if (= whenever) they met any of the enemy, though they were stronger than they, they constantly fled from them.'—THUC. vii. 44.

The Voices.

41. There are three Voices in Greek, the Active, the Middle, and the Passive.

- (α) The Active and Passive are used much as in Latin, the Greek equivalent of *a* or *ab* with the ablative of the agent being *ὡς* with the genitive.
- (β) The Middle Voice, which was probably the earliest form of the Passive, is used of *reflexive* action; *i.e.* of action which comes back to the agent, either (1) as interested in the action, *i.e.* as recipient, or (2) as getting the action done, or (3) as having it reciprocated by another.

Exx.—(1) *μεταπέμπεσθαί τινα*, 'to send for a person' (to come to one); (2) *διδάσκεσθαι τὸν υἱόν*, 'to have one's son taught'; (3) *διαλύεσθαι πόλεμον*, 'to put an end to a war by mutual treaty'; *διαλέγεσθαι* (which consequently is only used in the middle) 'to converse.'

Obs.—The same remark applies to those words which take a middle form for the future, the agent's will being more involved in the future than in the other tenses; as *ἀκούσομαι*, 'I will hear.'

The Compound Sentence.

42. A Compound Sentence consists of two or more Simple Sentences connected together, of which one is the principal, the others are subordinate.

Subordinate Sentences are of three kinds, corresponding to the parts of speech whose place they fill in the principal sentence, *viz.*, Substantival, Adjectival, and Adverbial.

Substantival Clauses (L. P. p. 141).

43. *Oblique enuntiation* is expressed—

- (α) By the Infinitive, with the accusative of the subject, when it is different from the subject of the principal sentence, but with the nominative when it is the same (see Rule 9), the Future being used after words of promising: *ἔφη Νικίαν στρατηγὲν*, 'he said that Nicias was general.'

By this construction it is possible at any moment to show that the words or thoughts are not the writer's own, without the use of any introductory phrases such as 'he said,' 'he replied.'

Obs.—But with words like *λέγεται*, *δοκεῖ*, etc., the personal construction is preferred, e.g. *λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν*, 'it is said that Apollo flayed Marsyas.'

(δ) By *ὥς* or *ὅτι*, with the Indicative after primary tenses, and with the Optative after historic tenses, after verbs of saying and knowing. *ὅτι* generally introduces an actual fact, *ὥς* the speaker's impression or representation of it. *N.B.* Note that the Subjunctive is never used in oblique narration or interrogation unless it represents in primary sequence a Subjunctive in the direct.

(ε) By a Participle agreeing with the object, after verbs of knowledge and perception. The nominative is preserved if the participle is predicated of the subject of the principal verb. *οἱ Ἕλληνες οὐκ ᾔδεσαν Κίρον τεθνηκότα*, 'the Greeks did not know that Cyrus was dead;' *Ἴσθι ἀνόητος ὢν*, 'be sure that you lack common sense.'

(δ) By the Indicative of past or present time, or the Subjunctive or Optative, according to the tense of the principal verb, of future time, with *μή*, after verbs of fearing: *φοβοῦμαι μὴ τοῦτο γένηται*, 'I fear that this has happened;'—*μή γένηται*, 'that it may happen;' *ἐφοβούμην μὴ γένοιτο*. (This is partly final.)

44. *Oblique Petition* is expressed by the Accusative and Infinitive, or the Infinitive alone.

45. *Oblique Interrogation* is expressed by the Indicative after primary, and the Optative after historic tenses, following an interrogative pronoun or particle, direct or oblique (e.g. *τίς* or *ὅστις*) or the conjunction *εἰ*, dependent on a verb of asking, doubting, telling, etc.

46. The Indicative, and the Subjunctive, with or without *ἄν*, of Subordinate clauses, are preserved in *oratio obliqua* after primary tenses, but are changed into the Optative without *ἄν* after historic tenses.

47. In oblique enunciation and interrogation the moods and tenses of the original direct sentence are often retained, in order to approach more closely to the words of the speaker. (Graphic Sequence.)

Adjectival Clauses.

48. Adjectival Clauses are introduced by the Relative *ὅς* or one of its particles, which is followed by the Indicative when it defines an individual by definite actions or qualities; by the Subjunctive with *ἄν* after Primary, or by the Optative without *ἄν* after Historic tenses, when it defines a class, or implies a condition.

The relative *ὅς*, like the Latin *qui* (L. P. § 150), but more rarely, expresses purpose, consequence, or cause. See §§ 49, 50 c, 51.

Adverbial Clauses. (L. P., p. 143.)

49. *Consecutive Clauses* denote the result of an action, and are introduced—

- (a) By *ὥστε*, which is followed by the Accusative and Infinitive, or the simple Infinitive if the subject is unchanged, when the result is indicated as *natural*, whether it really follows or not; by the Indicative when attention is called to the fact that it does *actually* follow; as, *ῥησαν ἐπὶ τοῖς Μένωνος, ὥστε ἐκείνους ἐκπελῆχθαι* (XEN. *Anab.* i. 5: 13), 'they charged Menon's soldiers, so that they were thrown into a panic,' where the result follows, but no special attention is called to the fact; the charge was sufficient to scare them: *οὐχ ἦκεν ὁ Τισσαφέρνης, ὥστε ἐφρόντισεν* (*Ibid.* ii. 3. 25), where Tissaphernes' absence was not only enough to make them think, but did make them think, etc.

In the same way *ὅλος, ὅσος*, are followed by the Infinitive as *οὐκ ἔστιν ὅλος ταῦτα ποιεῖν*, 'he is not the man to do this.'

ὥστε is also used (as well as *ἐφ' ᾧ, ἐφ' ᾧ*) with the Infinitive, to denote the condition or understanding on which a thing is done, as *συμμαχίαν ἐποιήσαντο, ὥστε μὴ στρατεύειν*, 'on condition that they should not be required to serve.' (See § 30.)

- (b) by the Relative *ὅς*, or *ὅστις*, or one of its particles, as *τίς οὐτὸν εὐθὺς ὅστις ἀγνοεῖ*, 'who is so simple as not to know?'

ὅς.—In the former case Xenophon often uses the simple *ὥς* for *ὥστε*. The negatives are *οὐ* with the Indicative, *μὴ* with the Infinitive.

50. *Final Clauses* denote purpose, and are introduced by *ἵνα, ὥς, ὅπως, μή, ἵνα μή, ὥς μή, ὅπως μή*, followed by the Subjunctive or the Optative, according as the verb on which they depend is in primary or historic time.

- (a) Purpose is also expressed as in Latin by the Future Participle, and by the Accusative of the Gerund with the preposition.
- (b) Also by the simple Infinitive after verbs of giving, going, and the like, as *οἶνον ἔδωκε πιεῖν*, 'I gave him wine to drink.'
- (c) The Relative *ὅς* or *ὅστις*, when it expresses purpose, is followed by the Future Indicative, *never* by the Subjunctive: *ἡγεμόνα ἀλτρεῖν, ὅστις ἀπάξει*, 'to lead them back.'—XEN. *Anab.* i. 3. 14.
- (d) A purpose which is beyond attainment because some necessary condition is unfulfilled (Eng. 'that I might have been'), is expressed by a past tense of the Indicative with *ἵνα, ὥς*, or *ὅπως*.
- (e) Verbs of precaution and consideration are followed by *ὅπως* or *ὅπως μὴ* with the Future Indicative after *primary*, or the Optative after *historic* tenses; *ἐπιμελοῦνται ὅπως μὴ τοιοῦτοι ἔσονται*.—XEN. *Cyr.* i. 2. 3.

By the omission of *ἵνα* or *ὅπως* this becomes hortative: *ὅπως ἔσεσθε ἀνδρες*, 'see ye be men.'—XEN. *Anab.* i. 7. 3.

51. Causal Clauses are introduced by *ὅτι* and *διότι*, sometimes by *ὥς*, *ἐπεὶ*, or *ἐπειδὴ*, followed by the Indicative, the former explaining a fact, the latter connecting cause and effect, or by *ὅς*, *ὅς γε*, *δοτις*, with the Indicative: *ὅτι οὐκ ἔμοι οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔξομαι*, 'since you will not obey me, I will accompany you' (XEN. *Anab.* i. 3. 6). *Κλέαρχον παρεκάλεσε σύμβουλον, ὅς γε ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων*, 'he called Clearchus to his counsel, since he seemed to be the most distinguished of the Greeks.' (Negative *οὐ*.)

52. Temporal Clauses are introduced by *ὅτε*, *ὅποτε*, *ἥρκα*, *ὥς* (when), *ἕως*, *ἕστε*, *ἐν ᾧ* (whilst, as long as), *πρὶν* (before), *ἕως*, *ἕστε*, *μέχρις οὐ* (until), *ἐπεὶ*, *ἐπειδὴ* (after), followed by the Indicative to express a certain known and definite time, past, present, or future; by *ἄν* with the Subjunctive, after Primary tenses to express present or future time of uncertain or repeated acts (whenever); and by the Optative after Historic tenses of uncertain or repeated acts.

(a) *πρὶν*, *πρὶν ἢ*, and *πρότερον ἢ* are generally followed by the Infinitive after affirmations, unless it is wished to denote that the fact took place, when the Indicative is used.

(b) *πρὶν ἄν* and sometimes *πρὶν* with the Subjunctive, and *πρὶν* with the Optative, are used only in sentences actually or virtually negative. *οὐ χρὴ με ἀπελθεῖν, πρὶν ἄν δῶ δίκην*, 'you must not let me go, till I have suffered for it' (XEN. *Anab.* v. 7. 5); *οὐδαμῶθεν ἀφίσταν, πρὶν παραθεῖεν ἀριστον*, 'they would not let them go, till they had served them with breakfast' (iv. 5. 30).

(c) *ἕως* with the Aorist = until, with the Present = as long as.

53. Conditional Clauses (L. P., p. 144), are introduced by *εἰ*, *ἐάν*, *ἐπερ*, followed by *μή* if the sentence be negative. Four classes are distinguished:—

(a) *Pure condition*: where the question is one of fact and the consequence follows if the fact be granted (sumptio Dati); the Indicative is used in both Protasis and Apodosis; *εἰ τι ἀμαρτάνεις ἀλγείς, si quid peccas, doles*.

(b) *Practical supposition*: where the condition is a supposition, but one which has a speedy prospect of decision, and the consequence is certain to follow on the fulfilment of the condition (sumptio Dandi); by *ἐάν* or *ἢν* with the Subjunctive in the Protasis, with the Future of the Indicative in the Apodosis, *ἐάν τι ἀμαρτάνῃς ἀλγήσει, si quid peccaveris, dolebis*. *ἐάν* is often used in a frequentative sense = if ever.

(c) *Possible Supposition*: where the condition and consequence are both hypothetical without any suggestion of their being more than possible and conceivable (sumptio Ficti); the Optative is used with *εἰ* in the Protasis, and the Optative with *ἄν* (which connects it with its conditions) in the Apodosis, as *εἰ τι ἀμαρτάνοις, ἀλγοίης ἄν, si quid pecces, doleas*.

Note.—In (δ) and (ε) the place of the Protasis is often filled by a relative clause where *ὅς* or *ὅστις* = *ἐὶ* *τις*.

(d) *Impossible Supposition*: where the condition, being a *supposition* contrary to actual fact, can no longer be fulfilled, and the consequence is therefore impossible; a past tense of the Indicative in the Protasis followed by a past tense of the Indicative with *ἄν*, the imperfect denoting continuance, the aorist the single act, *ἐὶ* *τι* *ἡμάρτανες ἤλγεις ἄν, si quid peccares, doleres.*

(ε) Conditional sentences of various shades of meaning are formed by combining the Protasis of one of these principal forms with the Apodosis of another; e.g. *ἐὶ* γὰρ οὕτοι ὁρθῶς ἀπέστησαν, ὑμεῖς ἄν οὐ χρεῶν ἀρχοίτε. The real condition is contained in ὁρθῶς, 'if it should turn out that they were right in their revolt, then you will be holding an unjustifiable rule.' The particular case carries a principle which proves a general conclusion.

Ὅς.—In particular, an indefinite case in past time (*ἐὶ* with Optative = if ever) is followed by a past tense of the Indicative with *ἄν* to denote what actually followed in each case (*ἄν*, where the condition is fulfilled).

54. From classes (c) (d) of Conditional sentences arise some abbreviated forms:—

(a) The Apodosis being suppressed, the Protasis alone expresses a strong wish, like our 'if only,' or the Latin *O si; ei* *ἐχουμι*, 'if only I might have' (a wish possible to be realised); *ἐὶ* *ἡδυνήθην*, 'I wish I had been able' (impossible).

(δ) The suppression of the Protasis in (c) leaves the Apodosis to express a contingent futurity; *ποιήσῃ* ἄν, 'I will do — if the necessary circumstances ever arise.' In the second person it is used to express a courteous request, *δέχοιο* ἄν, 'please accept it,' —i.e. 'you will accept it if you wish to oblige.'

55. In oratio obliqua, the Indicative or Optative of the Apodosis is represented by the Infinitive or the Participle (§ 43 c), the *ἄν* being retained.

(a) The Apodosis can also be put, if necessary, into a participial form, generally with *ὥς*.

56. *Concessive or Limitative Clauses* are formed by *ἐὶ* *καὶ* or *καὶ* *ἐὶ* with the indicative or optative, or by *ἐὰν* *καὶ* with the subjunctive, after Primary tenses (negative *μὴ*), but more generally by participles with the particle *καὶ* *πρὸς* prefixed (negative *οὐ*).

57. *Comparative Clauses*, comparing with actual fact, are expressed by *ὥς* with the indicative, except in the oblique; comparing with a supposition (Latin *quasi*), by *ὥς* *ἐὶ* with the construction of the Conditional Sentence. A noticeable form of the first is *ὥς* *ἡδύνατο*, 'to his power;' with the superlative *ἡδύνατο* is often omitted: as, *ὥς* *πλείστοι*, 'the greatest number possible.'

The Participle.

58. Several of the above clauses may be represented by participles, as :—

- (a) *Causal*, sometimes with *ἄνε* or *ὥς*, as, *νομίζων ἀμείνων εἶναι ὑμᾶς προσέλαβον*, 'I took you with me, because I thought you to be better than they were.'
- (b) *Temporal*, the present participle expressing simultaneous time, the aorist prior time, and the future future, as compared with the leading verb, as *ἡδὺ σωθέντα μεμνήσθαι πόνων* where *σωθέντα* = *ἐπειδὴν σωθῇ τις*.
- (c) *Conditional*, as *ἀμαρτάνων ἀλγείς, ἀλγήσει, ἀλγοίης ἂν, ἡλγεις ἂν*; in negative sentences the use of *μὴ* marks the participle as conditional.
- (d) *Concessive*, with or without *καί* or *καίπερ*, *δμως* being often added in the Apodosis; *καίπερ εἰδότες*, 'although they know.'
- (e) *Comparative*, with *ὥς*.
- (f) The Participle is also used instead of another verb to express the means or the circumstances which lead up to or attend the verb, *ταῦτα ποιήσας ἀπώλεσε τὴν ἀρχήν*, 'by doing this he lost his empire.' This is called the Modal use. (*Cp.* § 27.)

59. The Participle is used in Greek with several verbs expressing existence, as, *τυγχάνειν*, *ἀρχεσθαι* (to begin), *λανθάνειν*, *φαίνεσθαι*, or joy or sorrow, as *χαίρειν*, *λυπεῖσθαι*, and with *φθάνειν*, to be beforehand, *παύειν*, to stop, and with the adjectives *δῆλος* and *φανερὸς*.

Note.—*φαίνομαι ὦν* = I plainly am; *φαίνομαι εἶναι* = I appear to be.

60. The Participle is used predicatively with the definite noun (§ 5), where we use a verbal substantive, as *ἅμα τῷ σίτῳ ἀκμάζοντι*, 'with the ripening of the corn.'

61. The Accusative of the Participle of impersonal verbs, or verbs used impersonally, is used absolutely, as *δεόν*, since it is necessary, *δόξαν*, when it had been resolved.

The Negatives.

62. There are two Negatives, *οὐ* and *μὴ*; *οὐ* appears in negative statements, *μὴ* in negative conceptions, such as purpose, condition, consequence.

- (a) *μὴ* is consequently used in prohibitions, direct and oblique, in oblique sentences after verbs of swearing and pledging, in conditions, and in deliberative, final, and consecutive clauses where the result is not represented as actually achieved.
- (b) *μὴ* is used with the relative and also with adjectives and participles with the article, when the relative or article denotes a class, as *ὁ μὴ ἀδικῶν*, or *ὅς μὴ ἀδικεῖ*, 'whoever is not dishonest.' & *ἃ μὴ ὁράσῃς*, 'whatever you do not do.'

63. The Negative in oblique enuntiation is often attached to the introductory verb, as *οὐ φημι* = 'nego;' *οὐκ ἐγώ*, 'I forbid;' so *οὐκ ἐξὶ ὧ. τοῦτο ποιεῖν*, 'I think I ought not to do this.'

64. The Negative in Greek is repeated with each thing denied, as *οὐ ποτε οὐδείς οὐδαμοῦ ταῦτα ἐποίησε*, 'no one ever did this under any circumstances.' If the verb comes at the beginning it has its own negative, as *οὐκ ἐποίησε ταῦτα οὐδείς*, 'no one did this.' Otherwise, two negatives make an affirmative, as *οὐδείς οὐ ταῦτα ἐποίησε* = 'everybody did this.'

65. The Negative *μη* is inserted before the infinitive after verbs of denying, hindering, forbidding, to make the subordinate clause carry its own full meaning: *κωλύω σε μη ταῦτα δρᾶν*, 'I prevent you from doing this.'

(a) An infinitive which for any reason has *μη*, takes the double negative *μη οὐ*, when it follows an actual or virtual negative, as, *οὐ κωλύω σε μη οὐ ταῦτα δρᾶν*. So *ἀδύνατα ἦν μη οὐ μεγάλα βλάπτειν*, THUC.; *ὥστε ἀλοχύστην εἶναι μη οὐ συσπουδάσειν*, XEN. *Anab.* ii. 3. II.

The Prepositions.

66. The meaning of Prepositions in Greek is modified by the use of the cases to which they are attached, the Genitive implying separation, or motion from, or aim; the Dative, attachment to, or rest at; the Accusative, motion along or towards; e.g. *παρά* (= alongside) with the Genitive means 'from (the side of),' with the Dative 'at the side of,' with the Accusative 'along' or 'to the side of;' *μετά* (our 'mid') with the Genitive is 'from the middle of' and so in company 'with;' with the Dative, 'among,' and with the Accusative, 'along the middle of,' or 'to the midst of,' and so, as one who goes to join a party follows it, 'after,' 'in pursuit of.'

67. The following prepositions take one case only:—

(a) The Genitive, *πρό*, *ἀπό*, *ἐκ* or *ἐξ*, *ἀντί*, *πλήν*, *ἀνεν*, *πέραν*, *μεταξύ*, *ἕνεκα* (which is sometimes put after its case).

(b) The Dative, *ἐν* and *σύν*.

(c) The Accusative, *εἰς*, *ὡς* (with persons only), and *ἀνά*.

68. The following take two cases, the Genitive and Accusative: *δί*, *κατά*, and *ὑπέρ*.

69. The following take the Genitive, Dative, and Accusative:—*ἀμφί*, *περί*, *παρά*, *πρός*, *ἐπί*, *ὑπό*, *μετά*.

THE USES OF THE SUBJUNCTIVE AND OPTATIVE.

I.

In Principal Clauses.

- | | |
|--|---|
| <p>1. WISH or COMMAND.
 (a) First person plural, <i>ωμεν</i>,
 'let us go.'
 (β) Aorist with <i>μη</i> in prohibitions, <i>τοῦτο μη δράσης</i>,
 'do not do this.'</p> <p>2. DELIBERATIVE, in direct questions (or indirect in <i>primary</i> sequence).
 <i>ποῖ ωμεν</i>; 'Whither are we to go?' (<i>οὐκ ἔχουσι ποῖ ἵκειν</i>.)</p> <p>3. With <i>οὐ μη</i> (with the aorist) a strong DENIAL (probably an elliptical case of II. 1).
 <i>οὐ μη ἔλθῃ</i>, 'there is no chance of his coming.'</p> | <p>1. WISH.—The pure Optative to express a wish of possible fulfilment.
 <i>εὐτυχέως</i>, 'may you prosper.'
 (Negative <i>μη</i>.)</p> <p>2. POTENTIAL or CONDITIONAL.
 With <i>εἰ</i>, especially in the apodosis of conditional sentences, with <i>εἰ</i> and the optative in the protasis.
 (Negative <i>οὐ</i>.)</p> |
|--|---|

II.

In Governed Clauses.

- | | |
|--|--|
| <p>1. FINAL, in <i>primary</i> sequence, to express purpose, or after verbs of precaution and fear.
 (Negative <i>μη</i>.)</p> <p>2. INDEFINITE, after relative pronouns and particles, and hypothetical conjunctions, generally with <i>εἰ</i>, to express indefiniteness in <i>primary</i> time.
 (Negative <i>μη</i>.)</p> <p><i>Note.</i>—The subjunctive is never used to make a statement, except in I. 3.; and never represents any other mood than its own in oblique statements or questions.</p> | <p>1. FINAL, in <i>historic</i> sequence.
 (Negative <i>μη</i>.)</p> <p>2. INDEFINITE, after relative pronouns, and in <i>historic</i> time, <i>without εἰ</i>.
 (Negative <i>μη</i>.)</p> <p>3. INDIRECT QUESTIONS, in <i>historic</i> sequence. (Negative <i>οὐ</i>.)</p> <p>4. INDIRECT STATEMENT, after <i>ὡς</i> and <i>ὅτι</i> in <i>historic</i> sequence.
 (Negative <i>οὐ</i>.)</p> <p>5. CONDITIONAL,—With <i>εἰ</i> to express possible but unpractical hypotheses. (Negative <i>μη</i>.)</p> <p>6. INDIRECT DELIBERATIVE (<i>οὐκ εἰχον ποῖ ἵκειν</i>). (Negative <i>μη</i>.)</p> |
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XENOPHON'S ANABASIS OF CYRUS.

NOTES.

ABBREVIATIONS.

Cp. = compare ; sc. = scilicet, namely ; i.e. = id est, that is.

BOOK III.

CHAPTER I.

1. ἐν ταῖς σπονδαῖς] 'As long as the truce lasted,' with ἀπλοῦτων.

2. δὴ] Connects the apodosis definitely with ἐπεὶ ; 'then in truth.'
ἐννοούμενοι μὲν] The sentence begins as if ἐννοούμενοι δὲ ὅτι κύκλῳ were to follow.

ἐπὶ ταῖς βασιλέως θύραις] 'At the king's very doors,' and so 'in the very heart of the kingdom.'

μύρια στάδια] Approximately the direct distance from Ephesus.

ἐν μέσῳ τῆς οἰκαδὲ ὁδοῦ] 'Between them and their homeward journey.'
So ARISTOPH. *Aves*, 187. ἐν μέσῳ δῆπουθεν ἀήρ ἐστὶ γῆς, 'The atmosphere is between us and the earth.'

ἔχοντες] 'With.'

οἱ σὺν Κίρῳ, κ.τ.λ.] i.e. Ariaeus and his men.

οὐδένα ἂν κατακάνοιεν]—Of course an exaggeration. He means that without cavalry a victory is practically fruitless, the great mass of those that fall in a defeated army being slain in their flight.

3. εἰς τὴν ἑσπέραν] 'Towards the evening.'

ἐπὶ τὰ δπλα] To the place where the arms were piled, to head-quarters.
Here the evening muster was held, but they were too dispirited to attend it. ταύτην τὴν νύκτα] 'For this night.'

ἐτόγγχανεν] sc. ὦν, or ἀναπαύμενος.

πατρ(ιδων)] Plural, because of the great diversity of nationalities in the Greek host.

οὕτω διακείμενοι] In this state.

Compare with this Tacitus' account of the Roman army attacked by Arminius (*Annals* i. 65): 'Apud Romanos invalidi ignes, interruptae voces, atque ipsi passim adjacerent vallo, oberrarent tentoriis, insomnes magis quam pervigiles.'

4. αὐτός] Emphatic. Subject to νομίζειν, 'said that *he* deemed him more worthy of his attachment, (or 'more serviceable to him') than his fatherland.'

5. ἀνακοινοῦνται] 'Consults'; *lit.* communicates the matter to him for his advice. So ἀνακουῶσαι below.

τῷ Ἀθηναίῳ] The well-known Athenian.

μή τι] ὑποπτεύσας implies fear.

συμπολεμήσαι] Cyrus had at once, on coming down to his satrapy, thrown himself heart and soul into the Spartan cause, and at Lysander's request had raised the pay of the Spartan troops. For his motives, see note to i. 1. 1.

6. καλῶς πράξας σωθείη] 'Return successful.'

θεοῖς, οἷς εἶδει] 'To sacrifice to the proper gods.' Others take it to be a case of inverse attraction = οἷς θεοῖς εἶδει, 'the gods to whom he was to sacrifice,' but we should in that case rather expect δέοι.

7. ὅπως] The indirect interrogative.

8. οἷς] sc. θύειν. συνενστάθη] 'Was introduced.'

9. μείναι αὐτὸν] The infinitive, because συμπροθύμειτο implies a request; 'he pressed him to stay.' The ordinary construction is with ὅπως, as in vii. 1. 5, συμπροθυμείσθαι, ὅπως διαβῇ τὸ στράτευμα.

10. ᾗδαι] sc. ὁ Πρόξενος.

δὲ αἰσχύνειν] The points are brought out in Clearchus' speech in i. 3. They were ashamed to run the risk of appearing as cowards in the eyes of their comrades, or as ungrateful in the eyes of Cyrus.

11. εἶδοεν] Used first personally with σκηπτὸς, and then repeated impersonally with πᾶσαν οἰκίαν.

12. πῇ μὲν] 'In one way.'

ἐφοβείτο] sc. τὸ θναρ; but the whole is defined by the clause μὴ οὐ δύναίτο, which gives the substance of his fear.

This is an interesting instance of the superstition which was present in the minds of even educated Greeks. The least coincidences are seized upon. Zeus is king, and the guardian of kings, and so may protect and help the king into whose hands they have fallen. Hence his fear, lest the light round him should mean the hopelessness of escape. So in the following chapter the 'God save you' that greets an accidental sneeze is at once seized upon as an omen of delivery from their difficulties.

13. ἡ δὲ νύξ] 'While the night . . .'

ἐπὶ βασιλείῃ] 'In the king's power,' cp. i. 1. 4, note.

ἐπιδόντας] 'Having witnessed,' 'lived through.'

ὑβριζομένους] 'Of ill-treatment.'

14. τὸν ἐκ πόλεως πόλεως στρατηγὸν] Hints at his reason for hesitation. There is a general, and he a Spartan, who might take the lead.

ποῖαν δ' ἡλικίαν] 'It is of no use for me to wait for any statutable

or conventional age for taking part in public affairs. I shall have no chance of getting older, if I fall into the enemy's hands.' According to the ordinary traditions Xenophon was at this time about forty-four years of age, but he could hardly at that age use such language as this. It seems more rational to give up the story of his rescue at Delium. (See Introduction, p. xii.)

15. Προξένου λοχαγοῦς] As Proxenus' friend he would be quartered amongst them, and most familiar with them.

ὁρῶν ἐν οἷσις ἑσμέν] 'Seeing the position we are in.'

16. τὸν πόλεμον ἐξέφηναν] 'Declared openly the war,' which they were hatching all the while; as we should say, 'unmasked their batteries.'

17. εἰ ὑφησόμεθα] 'If we give in,' if we become despondent, listless.

καὶ τεθνηκότος ἤδη] 'Yes, and that when he was already dead,' an aggravation of the cruelty.

κηδεῶν] Cyrus had his mother to plead his cause.

ἐστρατεύσαμεν] The subject is understood from οἷς. When the relative is to be used twice in different cases the latter is omitted, or the demonstrative is used in its place, as in § 4.

εἰ δυναίμεθα] Historic for ἐὰν δυνώμεθα.

18. οὐκ ἂν ἐπὶ πάνι εἰδοι;] 'Would he not have recourse to every means?' 'Would he stick at anything?'

ὅπως τοι κ.τ.λ.] 'That we may only not come under his power.'

19. αὐτῶν] 'On their side,' with regard to them. The genitive is dependent on the whole clause that follows, which is sometimes summed up by τοῦτο, or τόδε. So XEN. Ages., viii. 4, τοῦτο ἐπαυνῶ Ἀγησιλάου, τὸ ὑπεριδεῖν τὴν βασιλέως δύναμιν.

ἄφθονα τὰ ἐπιτήδεια] 'The abundance of provisions.'

20. οὐδὲν δὲ, κ.τ.λ.] This sentence is parenthetical, and not dependent upon ἐνθυμούμην; 'and I knew all the time that but few of us had the means of buying anything, while we were bound by our oaths not to procure provisions in any other way than by purchase.'

ἤδη] From the time when the truce was concluded.

πορίζεσθαι κατέχοντας implies 'forbidding.'

21. ἐπεὶ μὲντοι, κ.τ.λ.] 'Now, however, that they have put an end . . . there seems to me to be an end to . . .'

ἐν μέσῳ] In Greek contests the prizes were set out in the middle of the ring, for all the world to see. ἀθλα is part of the predicate. Trans. 'These good things are now open prizes for whichever side prove themselves the better men.' For the metaphor cp. DEMOSTH. I Phil. 5, ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἀθλα τοῦ πολέμου, κείμενα ἐν μέσῳ.

ἀγωνοθέται] The gods were the authors of this open contest, and would award the prizes. Trans. 'The gods are umpires.'

22. στεφρώς] 'Steadily,' 'firmly.'

πολὺ σὺν, κ.τ.λ.] For the emphatic place of πολὺ cp. I 5. 2.

23. *σὺν τοῖς θεοῖς*] 'Thank God!' *τρωτοὶ καὶ θνητοὶ*] 'More vulnerable and more mortal.' *θνητοὶ* is used in the rare sense of 'easily killed.' The phrase breathes the Greek spirit of contempt for the Asiatics. The healthy training and vigorous out-door exercises of the Greek no doubt made him more hardy. Compare the singular device of Agesilaus (*XEN. Ager. i. 28*) who, to inspire his men with greater confidence during his Asiatic campaigns, ordered the captives taken in his forays to be stripped when they were put up for sale, that the soldiers might contrast their fair skins and fleshy limbs with the sunburnt hue and the brawny muscle of their own countrymen.

24. *καὶ ἄλλοι*] Others, that is, of the Greeks, so that they would lose the credit of the initiative.

παρακαλοῦντας] Future.

φάνητε] 'Shew yourselves.'

25. Note the modest emphasis on *ἐμεῖς*, and the unemphatic *με*.

ἀκμάζων] 'I am old enough.'

ἀρῖκον] 'To ward off,' a poetic word.

26. *πέρας*] sc. *σωτηρίαν δούναι*.

27. *μεταξὺ ὑπολαβόν*] Not allowing him to finish his speech. He might have discouraged the rest.

οὐδὲ ὁρῶν] 'Not even when you see a thing do you recognise it.' Be careful *not* to take *οὐδὲ* . . . *οὐδὲ* as = neither . . . nor, which is *οὔτε* . . . *οὔτε*.

ἐν ταύτῃ γε μέντοι, κ.τ.λ.] 'And yet surely you were present with these gentlemen?'

ἐπὶ τοῦτο, i.e. *ἐπὶ τῷ ἀποθανεῖν τὸν Κύρον*.

29. *ὥσπερ δὴ*] 'Just as, forsooth, you would again have us do now.'

οὐδ' ἀποθανεῖν] They were kept for torture, and not allowed the release which death would give. So Tacitus of Octavia, 'nondum morte acquiescebat' (*Annals*, xiv. 64).

30. *σκεῖν*, κ.τ.λ.] 'We should put some of the baggage on his back, and treat him as a porter.' *τοιούτω*, sc. *σκευοφόρῳ*.

31. *ὥσπερ Λυδόν*] The practice of wearing ear-rings was not a Greek one. The fact, therefore, that his ears were bored showed him to be a foreigner, and the comparison 'as a Lydian' insinuates that he had been a slave, *Λυδὸς* being in Greek what *Syrus* is in Latin (see Terence and Plautus *passim*). It is not necessary to infer, with Kühner, that he was actually a Lydian; all that we can fairly gather is that he had lived in Boeotia long enough to speak the dialect fluently, and had been able to pass himself off upon Proxenus as a Boeotian. The word *πάλιν* (§ 29) may imply that he was 'one of those who had used faint-hearted language in the conversation with Phalinus shortly after the death of Cyrus' (ii. I. 14).—GROTE.

32. *οὐχ οὐτο*, i.e. had perished, was missing.

ἑπιστατηγὸν] Probably the captain of the first λόχος in the division. His post in the march was next to the στρατηγός, so that he would naturally step into his place when it was vacant.

33. τῶν ὅλων] See note on § 3.

νέετες] See i. 7. 1, and note. The plural is probably due to the division into watches.

36. μέγιστον ἔχετε καιρόν] 'You have a heavy responsibility.' It is a great crisis which it rests with you to make the most of.

ἢν φανεροί ᾖτε] 'If they see you.'

37. ἴσως] 'One may fairly say that.' It does not express any doubt. Kühner compares the Latin use of *haud scio an* for *sine dubio*.

ταξίάρχαι καὶ λοχαγοὶ are put on the same level. The τάξις of hoplites contained two λόχοι, and probably the senior of the two λοχαγοὶ would have the command of it. The ταξίάρχαι may, however, have been the captains of the light-armed troops, who were divided into companies of 100, called τάξεις.

χρήμασι] As receiving higher pay—the λοχαγοὶ twice, and the στρατηγὸς four times that of the common soldier.

προβουλεύειν] 'Take the lead in counsel and in labour, if needs be.'

38. ἐν δὲ δὴ, κ.τ.λ.] δὴ emphasises. 'No great thing can be done without leaders under any circumstances, to speak generally; certainly not when it comes to operations of war.'

παντάπασιν] The statement is absolutely true, without any restriction.

39. ἢν συλλέγητε] The apodosis is ποιῆσαι δν.

40. ἐχόντων] sc. τῶν στρατιωτῶν. Cp. i. 2. 17, προύκτων δρόμοι ἐγένετο τοῖς στρατιώταις. Or it may be impersonal, 'in this state of things,' Cp. ch. 2. 10.

41. στρέφη τὰς γνώμας] 'Divert their thoughts.'

42. ἣ ποιοῦσα] 'What makes,' attracted to the gender of the nearest noun.

σὺν τοῖς θεοῖς] The qualification of a religious Greek. 'Bravery avails not if Heaven oppose.'

οὐ δέχονται] 'Fly before.'

43. μαστεύουσι] A poetical word frequently used by Xenophon. Cp. Ages. i. 24, ὥσπερ ἂν τις τὸν ὑπὲρ αὐτοῦ ἀποθανούμενον προθύμως μαστεύοι. Trans. 'Men whose only object is to save their lives.'

ὁπόσοι δὲ, κ.τ.λ.] 'But they that have made up their minds that death is the common and inevitable lot of all men, and so strive after an honourable death, these I have observed more frequently attain to a good old age, and are happier all their lives.' The construction is changed for clearness. The two relative clauses are distinguished by μέν . . . δέ, and οἱ τοὶ μέν should naturally be followed by οἱ τοὶ δέ . . . ἀφικνούνται.

45. τοσοῦτον ἐγίνωσκον] 'I had taken so much notice of you.'

46. οἱ δεόμενοι] sc. ἀρχόντων. Those who had lost their leaders were to choose others in their place.

47. μᾶλλον] 'Delayed;' not often used in the passive. Cp. DEMOSTH. I *Phil.* 37, ἐν ὅσῳ ταῦτα μέλλεται.

Δαρδανεύς] Of Dardanus in the Troad.

Κλεάνωρ] Called Ἀρκὰς in § 10. Orchomenus was a town of Arcadia. He already held a command, so that Agias' men attached themselves to him.

CHAPTER II.

1. εἰς τὸ μέσον] To the (central) meeting-place.

2. ὅποτε στερόμεθα] 'Now that we are bereft.' ὅποτε is partly causal. οἱ ἐμὲν Ἀριαίων] 'Ariacus and his men.'

3. ἐκ τῶν παρόντων ἰσθῆν] 'To come as brave men out of the present crisis;' as we say, a man 'comes well out of' a trial.

ἰφίεσθαι] 'Play the coward.'

εἰ δὲ μή, κ.τ.λ.] 'But if that may not be, yet at any rate we may die a noble death.'

4. ἐπὶ τούτῳ] 'Next to him.'

ποιήσασαι εἴ] The condition implied is εἰ δύναιτο.

αὐτὸς] This repetition is very effective as emphasising the heinousness of his conduct.

οὐδὲ] Not even the hospitable Zeus did he respect. How, is explained in the next clause.

αὐτοῖς τούτοις] 'By these very means,' his oaths, his pledges, his hospitality.

5. καὶ ἐδώκαμεν, κ.τ.λ.] See note on iii. 1. 17. This is a good example; in full it would be ὃ ἐδώκαμεν καὶ παρ' οὗ ἐλάβομεν.

τιμώμενος] Imperfect.

6. εἴ, τι ἂν δοκῇ τοῖς θεοῖς] Implies that they would be safer in the care of the gods than in trusting to men.

7. ἐσταλμένος] 'Dressed out,' 'equipped.'

ἐν τούτοις] sc. τοῖς καλλίστοις.

8. διὰ φίλλας λέγει] A common phrase, 'to be on friendly terms;' so below, διὰ παντὸς πολέμου λέγει, 'to be on terms of deadly' or 'irreconcilable hostility,' and διὰ πίστεως, 'on a footing of confidence.'

καὶ τοὺς στρατηγούς] The subject of the subordinate clause, after verbs of seeing and knowing, is frequently transposed into the principal clause as object, thus giving additional vividness to what is seen. Trans. 'When we look at the generals, and the treatment which they received.'

δίκην ἐπιθεῖναι] 'To inflict punishment.'

9. πτάρνυται τις] The sneeze itself might be of good or of evil omen. Hence the prayer Ζεῦ σῶσον, to avert the possibility of evil. The prayer

was accompanied by a kissing of the hand (*προσεκύνησαν τὸν θεόν*). It was this appeal to heaven for safety and protection (akin to our 'God bless you!' after a sneeze) that Xenophon seized upon with a readiness, which none but an Athenian would have shown, in order to cheer his men. It is an omen of Zeus Soter, because it leads to his being invoked.

τῷ θεῷ τούτῳ] *sc. Διὶ σωτήρι.*

τὰ τῶν θεῶν] 'What was due to the gods.'

10. *ἐτόγγαλλον λέγων*] 'I was saying,' when I was interrupted.

τῶν θεῶν] 'To which the gods were witnesses.'

οἱ περ] *sc. τοὺς θεούς.*

11. *ἀγαθοῖς προσήκει εἶναι*] 'It is your birthright to be brave;' the bravery of your ancestors is your title-deed. The sequence is broken by the insertion of *δραμῆσω γὰρ, κ.τ.λ.* The sense is *ἐπειτα δὲ σώζονται, κ.τ.λ. ἀθόντων, κ.τ.λ.* In the first Persian expedition under Datis and Artaphernes, B.C. 490.

αὖθις presents some difficulty and is omitted by some MSS. In the sense of 'again,' it cannot be applied to Darius' expedition. Kühner therefore, with Bornemann, explains it that they intended again to reduce Athens to the state it was in before the city was built, to blot it out of the map again.

Ἀθηναῖοι ἐνίκησαν] At Marathon. Note the absence of the article.

12. *εὐξάμενοι τῇ Ἀρτέμιδι*] The history of this vow is given somewhat differently by the Scholiast on ARISTOPHANES, *Equit.* 657. Callimachus the polemarch, who commanded at Marathon, is said to have vowed that he would sacrifice to Artemis as many heifers as there should be men slain in the Persian host. The number of the slain, however, proved to be so great that, being unable to sacrifice so many heifers, he offered goats in their place. It was kept up in memory of the Persian defeat *καὶ ἔτι.*

δπόσους ἂν] The reading of all the MSS. See i. 5. 10 and note. The subjunctive is mechanically changed into the optative, and *ἂν* is forgotten.

οἷα εἶχον] Were not able. *εὐξάμενοι* may go with this, or *ἔδοξεν αὐτοῖς* makes an anacoluthon.

13. *ἑσπερον*] Ten years after, 480 B.C.

κατὰ γῆν] At Thermopylae.

κατὰ θάλατταν] At Artemisium and Salamis.

προσκυνεῖτε] An allusion to the servile prostration with which the subjects of the king of Persia approached his presence, bending down before him, and touching the very ground with their faces. The same custom still prevails in China, and has been till recently one of the hindrances to diplomatic intercourse between China and the European powers, whose representatives would not submit to do such servile acts. Xenophon alludes to it again in his *Agésilais* (i. 34), (*τοὺς μὲν πρόσθεν προσκυνεῖν Ἑλλήνας ἀναγκαζομένους ὁρῶν τιμωμένους ὑφ' ὧν ὑβρίζοντο, τοὺς δ' ἀξιοῦντας καὶ τὰς τῶν θεῶν τιμὰς καρποῦσθαι, τοὺτους ποιήσας μηδ' ἀντιβλέπειν τοῖς*

‘Ἐλλοι δύνασθαι], where there is the same reference as here to the paying of divine honours to a mortal man.

14. οὐ μὲν δὴ, κ.τ.λ.] ‘I am not going to say,’ i.e. ‘I do not mean to imply that you are any disgrace to them; on the contrary, it is not many days since,’ etc.

15. ὅποτε περὶ, κ.τ.λ.] ‘When your own safety is at stake.’

16. πατρώφ] ‘That you inherit from your fathers.’

μὴ δέχσθαι] ‘To flee before you.’

17. οἱ Κυρεῖοι] i.e. the barbarians under Ariaeus and others who had followed Cyrus.

ἔφευγον γοῦν] ‘At least they showed it by running away.’

18. οὐδὲς πώποτε, κ.τ.λ.] ‘No one was ever killed in battle by a bite or a kick from a horse; it is the men who do whatever is done in battle.’

19. κρέμονται] ‘Are suspended,’ in contrast to *βεβηκότες*, with feet firmly planted; ἐφ’ ἑκπῶν implies a separable superposition; cp. i. 4. 3, note.

20. τὰς μὲν μάχας θαρβύνει] ‘Whilst you have no fears about the issue of battles.’

τοῦτο ἀχθεσθε] ‘You are uncomfortable at this.’

περὶ ἡμῶν] Cp. i. 4. 8, *περὶ ἡμῶν κακίους εἰσὶ*.

ψυχὰς καὶ σώματα] ‘Life and liberty.’

21. μὴδὲ τοῦτο ἔχοντας] ‘When we have not even got that,’ sc. ἀργύριον. *μὴδὲ* is due to the infinitive construction of the sentence.

22. εἰ δὲ ταῦτα μὲν, κ.τ.λ.] Note the gradual ascent in the scale of difficulty.

διαβάντες] sc. τὸν Τίγρητα. The Euphrates and the Tigris are the rivers specially referred to.

εἰ ἅρα] ‘Whether it is not the most foolish thing after all.’ The Greek puts the question without suggesting the answer, as we should do.

προσιούσι, κ.τ.λ.] ‘We shall find fordable if we follow them to their source.’

23. διήσουσι] ‘Will let us pass,’ afford us a passage.

ἡμῖν γε] Emphatic: ‘we have no need to despond,’ whatever others might do.

ἐπιστάμεθα Μυσοῦς οἱ] ‘We know how the Mysians. . .’ Both Mysians and Pisidians seem to have been practically independent of the Persian power (cp. i. 6. 7, and i. 1. 11), living a sort of freebooters’ life.

εἰδομέν] Of the others we know by report, but the Lycaonians we have seen with our own eyes.

τούτων] sc. τῶν Περσῶν.

24. ἡμᾶς δ’ ἂν ἔφην, κ.τ.λ.] ‘I should have said that we ought not yet to let it be seen that Greece is our destination, but rather to make prepara-

tions as if we were going to settle where we are, were it not that I fear, etc.' The protasis to *ἐφ' ἧν* *ἂν* is really contained in § 25, *ἀλλὰ γὰρ δέδοικα*, but (I refrain) for I fear.

καὶ ὁδοποιήσασθαι γὰρ 'Ay, and would make carriage-roads for them.'

ταῦτ' ἂν ἐποίει 'He would have been doing this.'

25. *ἐν ἀφθόνοισι βιοτεύειν*] Cp. ARIST. *Vesp.* 709, *ἔξω ἐν πάσι λαγύροις*.

μὴ is repeated for clearness.

οἱ λωτοφάγοι] HOM. *Odys.* ix. 94-7—

*τῶν δ' ὅστις λωτοῖο φάγοι μελιπθέα καρπῶν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι
ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι λωτοφάγοισι
λωτὸν ἐρεττόμενοι μενέμεν νόστου τε λαβέσθαι.*

26. The scheme which Xenophon starts here, mainly to prevent his men from thinking of a present occupation, was attempted by Agesilaus, but frustrated by his recal, and was finally carried out by Alexander the Great.

ἔκοντες πίνονται] Opposed to *ἀνάγκη*; 'it is their own fault if they are poor and have to work for their living, since, by transporting their landless citizens at home to this country, they might see them rich.'

ἀλλὰ γὰρ 'I need not enlarge, for it is plain,' etc.

27. *τοῦτο δὴ*] I have shown you how all the difficulties which you apprehend vanish on closer inspection; and I must come to the positive side of the question, and tell you what I think we must do.

ἵνα μὴ τὰ ζεύγη, κ.τ.λ.] 'That our movements may not be directed by the baggage-cattle.' If a good plan of the general's is overruled, because some path along which he wishes to go is impassable to the cattle, they may be said to supersede the general.

ἄχλον παρέχουσιν 'Give trouble.'

28. *ἐν τοῖς ὅπλοις* 'Under arms.'

κρατουμένων, κ.τ.λ.] 'For when men are vanquished you know that all that they have ceases to be theirs.' *κρατουμένων* is best taken as absolute; *ἡμῶν* would perhaps be inserted but for the evil omen. (It might be the genitive of the owner after *πάντα*, or, as Kühner, the genitive of ablation after *ἀλλότρια*.)

31. *ἢν δέ τις, κ.τ.λ.*] Note the double condition. 'If you pass a resolution that, in case of any insubordination, any one who happens to be on the spot shall with the officer's help punish it at once, the enemy will find themselves mistaken.'

Κλειάρχους] Because he was distinguished by his severity.

32. *περάειν*] To put words into action.

ἰδιώτης] A private, as opposed to *ἀρχων*. The word has a purely negative meaning, like our 'layman,' and is used—as opposed to *λατρός*—of one who has had no training in medicine,—as opposed to *ποιητής*, of a prose-

writer. So *σύγγραμμα πολιτικόν* is a state-document, *σύγγραμμα ιδιωτικόν*, one which refers to a man's own private affairs.

33. *καὶ αὐτίκα*] 'There will be time enough for that by-and-bye.'

35. *εἰ καὶ αὐτοὶ* is repeated for clearness after a parenthesis; *καὶ* accentuates the comparison to the cowardly cur.

36. *πλαίσιον ποιησαμένους τῶν ὅπλων*] 'Forming the hoplites in square.' In this arrangement the baggage and the camp-followers and those that did not bear arms were in the centre, with two lines of hoplites of equal depth at front and rear, and on each flank a column corresponding in breadth to the depth of the front line, which, if the flank was attacked, could, by facing about, become a regular battle-line.

οὐκ ἂν ὀπότε, κ.τ.λ.] *ἴ.ε.* we must settle it all now.

37. *καὶ Λακεδαιμόνιος*] He is not only already *στρατηγός*, but he also belongs to the nation, to whom all will yield priority. He probably held his commission direct from Sparta. See i. 4. 3, and note.

ὀπισθοφυλακῶμεν] Not the post of honour, but the post of danger and responsibility on a retreat.

38. *τὸ λοιπὸν*] 'Hereafter, as we try this arrangement, we can make alterations to suit circumstances from time to time.'

39. *δεδογμένα*] See i. 3. 20, and note. The same terms of democratic assemblies appear here—*ἐπικυροῦν* (32); *ψηφίσασθαι* (33); *ἀνατελεῖν τὴν χεῖρα* (*χειροστονεῖν*) (38).

μνησθῶ εἶναι] 'Let him not forget to be.' (What is the Greek for 'let him remember that he is'?)

The whole of this scene is very remarkable. The readiness of the soldiers to listen to argument and to look affairs in the face without giving way to groundless despondency on the one hand, or to presumptuous confidence on the other, illustrates again what was said on i. 3. 4. But the most striking thing about it is the testimony which it bears to the superiority of the Athenian character and education. Athens had just been degraded in the eyes of all Greece; her walls razed to the ground; there was no Athenian contingent in Cyrus' army, which was composed of Spartans and Peloponnesians, and Thessalians, none of whom bore any love to Athens. Spartans and Arcadians at any rate had officers of their own—men of age and experience; and yet, when the crisis comes, there is but one man found to lead and direct this medley host, and he is no soldier, only a plain volunteer; but—he is an Athenian. To quote the character given to his people by their foes (THUC. i. 70-71) he was quick at devising and adapting plans, and quick at putting them into execution; he knew when to throw caution to the winds, and to venture where the odds were against him, never losing hope or confidence. And added to this he had that power on which Pericles set such store, the power of exposition. He could, as this speech shows, put a case impressively, using every artifice of

rhetoric, diminishing difficulties, and heightening advantages, so as to inspire a confidence which he was far from feeling himself, knowing that he who hesitates is lost. As Mr. Grote remarks, the perpetual drill, the narrow ideas, the slow methodical action of the Sparta which Xenophon was always holding up as his ideal, would never have fitted him for the work which he here did. That required the Athenian's training—the free and active sports of the palæstra, the discussions of the Sophists' schools, the practice in feeling the pulse of a multitude, and swaying it hither and thither, which a man gained by the public debates in the *ἐκκλησία*. The ascendancy which these qualifications gained him is yielded voluntarily, and is never contested, as far as we learn, till the main dangers of the retreat are over.

It is worth while to note the order of succession in this speech of Xenophon as illustrating what has been said. He begins by humouring his audience—'despondency is natural, but there is really good cause for hope; we are in the right, and shall have the gods on our side; we are brave and we know now by experience that our enemies are cowards: they have fled before us as their fathers before ours at Marathon and Salamis; and you have every motive for exerting your known bravery—for life and safety depend upon it.' Then he shows them that the fears they have been calling up are delusive. 'The loss of Ariaeus is a gain, for he was good at nothing but running away; the lack of cavalry is no loss, for horses are ticklish cattle, and horsemen are of no use save for flight: the loss of Tissaphernes' guides is no loss, for we shall have guides who must guide us right on peril of their lives. There is no reason to fear the difficulty of river-barriers, for every river is fordable if you go high enough, and if the worst come to the worst we can settle where we are, as Mysians and Pisidians have done.' Then, having dismissed this list of dangers, he tells them what he would have them do, to march unencumbered as far as possible, to protect the weak and to trust to vigorous care and discipline to save them from harm.

Each division of the speech prepares for the next; the desponding soldiers are first cheered, then comforted as to imagined dangers, and so at last worked up to the practical course which their leader sees to be best for them.

CHAPTER III.

1. κατέκαιον] 'They set about burning.'

τῶν δὲ περιττῶν, κ.τ.λ.] *i.e.* Whatever a man had an extra supply of, he gave to those who had none. The antecedent to *δρου* is *ἐκείνου*, not *ἐκείνου*.

Μισθιδότης] Cp. ii. 5. 35.

2. καὶ . . . δὲ] 'And besides.' My respect for Cyrus and kindly feeling for you would be sufficient motive for my action; but I have a further reason, that I live in constant fear.

3. τῷδε] 'As follows.' καὶ ὅγε X. is parenthetic.

εἰ μὲν τις] Kühner would read ἦν μὲν τις. The reading of the text is that of three of the best MSS., and the indifference which it implies suits the general tone of the speech. Which is the more likely is shown by ἦν δὲ in the apodosis.

διαπολεμῆν] 'Fight it out to the end.' So διαγωνίζεσθαι, διακινδυνεύειν.

4. ἐκ τούτου] 'Upon this,' and in consequence of it.

ὑπόπηπτος] 'Suborned,' sent as a secret spy, to get at their instructions.

καὶ γὰρ, κ.τ.λ.] The suspicion, which his words and tone created, was confirmed by the fact that one of Tissaphernes' retinue was with him.

πίστεως ἔνεκα] 'To secure his good faith.' The man was a renegade, and was trusted by neither side.

5. τὸν πόλεμον ἀκήρυκτον εἶναι] 'The war should be without heralds.' They had been so often deceived by fictitious flags of truce, that they thought it best not to receive them at all.

διέφθειρον . . . διέφθειραν] Note the change of tense; 'they tried to corrupt, . . . and one man they succeeded in corrupting.'

6. διαβάντες τὸν Ζαπάταν ποταμὸν] 'The ford by which the Greeks crossed the Great Zab may, I think, be accurately determined. It is still the principal ford in this part of the river, and must, from the nature of the bed of the stream, have been so from the earliest periods. It is about 25 miles from the confluence of the Zab and the Tigris. A march of 25 stadia, or nearly three miles, in the direction of Larissa, would have brought them to the Ghazir, or Bumadus; and this stream was, I have little doubt, the deep valley formed by the torrent where Mithridates, venturing to attack the retreating army, was signally defeated. This action took place eight stadia beyond the valley; the Persian commander having neglected to intercept the Greeks when endeavouring to cross the difficult ravine, in which they would most probably have been entangled. A short march of three parasangs, or hours, brought them to Larissa, the modern Nimroud.'—LAYARD, *Nineveh and Babylon*, p. 60.

It is noticeable that though the Persians had the start of them, their passage seems to have been unmolested. Such was the Persians' fear of them.

τεταγμένοι] sc. ἐν πλαισίῳ; cp. iii. 2. 36.

7. ψιλοὶ ὄντες, κ.τ.λ.] And so had to shoot over the heads of their own hoplites. The archers would belong to the ὄχλος just mentioned, who having no protective armour were put inside the square, while the ἀκοντισταὶ were on the outside, but could not carry far enough.

9. ἐκ πολλοῦ φεύγοντας] 'Running away from them with a good start.' They might have overtaken them if they had risked separation from their own main body.

10. καὶ φεύγοντες] Compare the 'versis animosum equis Parthum,' and the 'sagittas et celerem fugam Parthi' of Horace, *Od.* i. 19. 11, ii. 13. 17.

προδιώξειαν] 'Advanced in pursuit' from their own body (ἀπὸ τῆς φάλαγγος, § 11). The rear-guard would have to face round to meet the attack.

11. κόμας] Apparently on the left bank of the Bumadus (see note on § 6).

12. ἤτιώοντο . . . μαρτυροῖη] In the former the fact is prominent, in the latter Xenophon's confession.

ἐν τῷ μέναι] As they had to do to receive the attack.

13. ἔπειδὴ δὲ, κ.τ.λ.] 'After we began the pursuit it was as you say.'

15. οἱ ἐκ χειρὸς βάλλοντες] *i.e.* οἱ ἀκοντισταί.

ἐν ὀλίγῳ δὲ, κ.τ.λ.] 'While in a short distance, however quick he might be, a man on foot could not overtake another who had a bowshot start,' (*i.e.* from a bowshot's distance).

16. ἡμῖν] The emphasis is on the condition: hence the nominative.

17. χαροπληθεῖσι τοῖς λίθοις] There is a double point here. They use stones, and not lead; and the stones are not small ones, but big enough to fill the hand, and so to slip easily out of the sling without much impetus.

18. πέπανται] Poetic word, see i. 9. 19.

τούτῳ] *i.e.* τῷ πεπαμένῳ.

ἀτιθείαν τινα] 'Some exemption,' *e.g.* from fatigue duty, as an inducement to come forward.

19. τῷ Κλεάρχῳ] 'By Clearchus.'

σκευοφόρα] *i.e.* mules or oxen.

κατασκευάζειν implies not merely equipping but training. So *Cyropaedia*, viii. i. 43, κατασκεύαζε μελέτη.

20. στολάδες] The common form, though some MSS. here have στολάδες. The στολάς was a sort of leathern jerkin or 'jack' worn under the θώραξ. See i. 2. 3, note.

CHAPTER IV.

1. χαράδραν] See note on 3. 6.

2. λάβη] This sequence gives a tone of greater confidence to his promise.

ἐνόμιζε] 'He was thinking all the while.'

3. παρήγγαλτο δὲ, κ.τ.λ.] 'The word had been passed to the light-armed and the heavy-armed who were to join in the pursuit, and the cavalry had been instructed to give chase without hesitation, seeing that a competent force would follow at their heels.'

4. ἰσήμεναι] sc. ὁ σαλπικτήρ.
οἷς] sc. ἐκεῖνοι, οἱς.

5. αὐτοκλειυστοὶ] 'At their own prompting.'

6. τὸ λοιπὸν τῆς ἡμέρας] About three hours' march.

7. Δάρισσα] The ancient Calah (*Gen.* x. 11), the second city of the Assyrian empire, on the Tigris, about six miles above the confluence of the Zab. It is represented by the ruins at Nimroud or Athur, consisting of 'long mounds of earth, marking the former extent of the wall of the city, and a conical mound.' Mr. Layard's researches have made it plain that the latter was the remains, not of a pyramid, but of a square tower, whose basement wall was of solid stone masonry, twenty feet in height, so corresponding exactly with what Xenophon says of the basement of the city wall. (*Nineveh and Babylon*, p. 123.) But from its external appearance Mr. Layard calls it a pyramid in his earlier work, as naturally as Xenophon does here. 'The circuit of the walls of Larissa, two parasangs, also nearly coincides with the extent of the quadrangle at Nimroud.' (*Nineveh and its Remains*, ii. 248, *note*.)

Μήδοι] Xenophon uses the term perhaps somewhat vaguely. The Medes and Babylonians conjointly took Nineveh about 607 B.C., after a two years' siege. Of its subsequent history we know nothing, till Media and Assyria revolted against Darius Hystaspes about 520 B.C. Some have supposed a reference to this in § 8.

8. ἥλιον δὲ, κ.τ.λ.] I have adopted the emendation of Hutchinson and others. The MSS. have ἥλιος δὲ νεφέλην προκαλύψας, which Kühner adopts, while confessing himself unable to make sense out of it. Some have interpreted it of an eclipse, and compare the Oriental expressions for a city's downfall (*e.g.* *Joel* iii. 15), but in that case we should expect the middle προκαλυπόμενος. With the reading of the text, the capture is due to a heavy fog which concealed the movements of the besieged from the besiegers. (At the same time it is just possible that the story contains a mutilated tradition of the fall of Nineveh itself, which is attributed to an 'enormous rise of the Tigris, which carried away a considerable portion of the wall of the city,' so that the besiegers were able to enter by the breach.)

10. τείχος ἔρημον] Identified by Mr. Ainsworth with the mound by which the modern village of Yarumjah (Layard's map) is built. It is 1150 feet long, and 42 feet in height. The city, Mespila, that it was near to, was Nineveh, or that part of it represented by the modern Kouyunjik, the scene of Mr. Layard's discoveries. Mr. Layard found there elaborately

carved slabs of the fossiliferous limestone to which Xenophon here refers; and Mr. Ainsworth remarks that the common building-stone of Mosul (on the opposite bank of the Tigris) is of the same character, but that it is not found far to the north or south of that place.

Xenophon's measurement of the wall (six parasangs) is not borne out by the present remains, which are not more than eight miles in circuit, and is probably an exaggeration, or a piece of hearsay evidence. The name Mespila, it has been conjectured, may be a corruption of a native name Maschpil = wasted, desolate.

11. *Μήδεια*] Supposed to be the queen of the Median king Astyages.

12. *ἐμβροντήτους*] 'Stupefied.' We have no means of explaining these accounts. When the Tigris broke down their wall they would naturally think that the gods were fighting against them. Cp. *Nahum*, especially i. 8-10, ii. 8, 10, iii. 11.

13. *ἔχων*] To be taken twice; *ἔχων οὗς τε ἦλθεν ἔχων καὶ, κ.τ.λ.*
'*Ορόντου*] Cp. ii. 4. 8.

ἀδελφός] Cp. ii. 4. 25.

14. *τὰς μὲν τῶν τάξεων, κ.τ.λ.*] *i.e.* he drew up his men so as to form three sides of a hollow square (or possibly with the wings at an obtuse angle to the rear-line), so as to surround the Greeks if they should be bold enough to attack. To this he tried to provoke them by constant skirmishing.

15. *Σκίθαι*] Apparently a technical term for mounted archers.

οὐδὲ γὰρ, κ.τ.λ.] 'For it was not easy, even if he had wished it ever so much.'

16. *τῇ τότε ἀκροβολίσαι*] 'With their previous skirmishing.' *τότε* is constantly used to refer to that which has been mentioned before.

17. *ἀνω λίντες*] 'Shooting up in the air,' so as not to lose their arrows.

18. *κόμαις*] The modern Tel Keif (Tellisköf in Kiepert's map), about nine miles from Mosul.

ἐπισιτισαντο] The country round is still one of the most productive granaries of Assyria.—*Ainsworth*.

πεδίου] The term is a relative one. It is evident from what follows that there were hills and dales, where the roads were narrow and confined; and the numerous streams by which the gradually narrowing valley of the Tigris is intersected added to their difficulties. But the general character of that part of Assyria is that of 'level pasturing plains.'

19. *τὰ κέρατα*] The sides of the square, or flanks. The word which is naturally applied to the right and left of the battle line is transferred to the square: or it may be used because the men at the side marched in column. The word *πλευρά* is also used to express the same thing.

συγκύπτει] 'Are squeezed together.'

ἐκθλίβεσθαι, κ.τ.λ.] 'Are pressed out of their place, and march with difficulty, from being both crushed and thrown out of order; so that being in disorder they cannot but be unserviceable.'

20. τότε] 'Before.' When, after passing a bridge or a narrow road, the wings spread out again to resume their old position, the movement would naturally lead to some disorder, and instead of moving to the regular distance from each other the two wings would part from each other as distinct bodies, leaving a gap between them, and so exposing the ὄχλος in the middle of the square (τοὺς ταῦτα πύσσοντας) to the attacks of the enemy.

φθάσαι πρῶτος] 'To be the first to get over,' i.e. they wilfully broke their ranks.

21. ἐνωμοτάρχας] The λόχος of 100 was divided into four ἐνωμοταί, each under its own corporal.

ὅποτε συγκύπτου, κ.τ.λ.] The device was a very simple one. These six companies formed a sort of elastic plug, which, when the troops were marching on open ground, filled up the space betwixt the flanks and the baggage (Mr. Grote thinks that there were six lochi on each wing). When they came to a narrow road or a bridge, the six companies halted and the rest of the square marched on. When they had passed, the six companies—no longer inside the square (ἐξῶθεν τῶν κεράτων)—also passed, and when the ground was open again resumed their old place in the square. And according to the thickness of the column that they formed they could narrow or widen the main column of march.

ἐνοχλεῖν τοῖς κέρασι] To be in the way of the columns.

22. κατὰ λόχους] 'Company deep;' i.e. with a front of six and a depth of one hundred. So κατὰ πεντηκοστῆς is fifty deep; κατ' ἐνωμοτίας, twenty-five deep.

23. εἰ που δέοι τι τῆς φάλαγγος] 'If help was wanted at any point in the line, they came up to help.'

24. Having crossed the plain they would come to the range of hills called the Djebel Abjad or Cha Spi (the *Tscha Spi* of Kiepert's map, = white mountains, a name derived from their calcareous character). This range they had to cross, and looking ahead they saw in the distance a large Residence or castle, with the usual cluster of villages round it. It must have been at some height, though the main village was below the highest ridge (ὅφ' ὃ ἦν ἡ κώμη), for Xenophon's words imply that it was visible from the plain, though they could also see that their way to it lay over several spurs of the hill beneath which it nestled. (The πρῶτος γήλοφος when they went up ἐκ τοῦ πεδίου, § 25, must be one of the γήλοφοι ὄψηλοι of this section.) This is hardly consistent with its being the same as Zakhū, in the valley of the Khābur, with which it is generally identified. Besides, when they leave the village, they descend into the plain (§ 31). Rehdantz and Voll-

brecht state that the Bey of Zakhu has now a summer Residence in these same mountains.

τοῦ ὄρους] The Tscha Spi.

ἄσμενοι] Thinking that on uneven ground the enemy's horse would be unable to follow them.

25. When they had crossed one of these spurs, and were descending into the dip that lay between it and the next spur, the natives appeared on the ridge they had just crossed,—behind them, or higher up it on their right—and assailed them with missiles. If they turned back to pursue them, they took some time in their heavy armour to reach the top of the ridge, and their foes unencumbered had in the meantime disappeared, but when they turned to rejoin their comrades, the attack was repeated.

ὑπὸ μαστίγων] For this fighting under the lash, cp. HEROD. vii. 223, *ὅπισθε γὰρ οἱ ἡγεμόνες τῶν τελέων ἔχοντες μάστιγας ἐρράπιζον ἅπαντα ἄνδρα, αἰεὶ ἐς τὸ πρόσω ἐποτρύνοντες*. The same story is told of the Egyptian army in Greece in 1827. For the construction, HEROD. vii. 21, *ὠρουσαν ὑπὸ μαστίγων*. XEN. *Hellenica*, ii. 2. 23, *τὰ τεῖχη κατέσκαπτον ὑπ' αὐλητρίδων*.

26. κατέκλυσαν] They drove them to shelter within the square: they became again a part of the *ὄχλος*.

27. σχολῇ] 'With difficulty.' They could not do it quickly.

28. ἀπίων] He states the general case, though here he is describing the particular one of the first ridge.

Join ἀπὸ τοῦ τρίτου with *κυνεῖν*.

At the third spur they sent a detachment of light-armed to secure the ridge at the top, and by moving along it parallel to the army, and at a higher level than the enemy that were following them, they checked all further attack, the Persians fearing lest they should find themselves between two fires and have their retreat cut off.

30. ἐπιπαριόντες] Express fully the prepositions; moving side by side with the main body, on the top of the hill.

31. καὶ ἄμα] 'And, besides, they had.' A very natural omission of *ἦν*.

τὸ πεδῖον] Probably the valley of the Khabur.

32. ἀπόμαχοι] Non-combatants.

33. αὐτοῖς] Dative after ἀκροβολίζεσθαι=μάχεσθαι.

πολὺ γὰρ, κ.τ.λ.] 'It was a very different thing to repel a foe, with a fixed post to start from, and to fight with enemies who attacked you on your march.'

34. ἐπιθάνται] The subjunctive seems to express the constant presence of this fear.

35. πονηρὸν] A troublesome, ticklish, thing.

πεποδισμένοι] 'Hopped.' They were not merely tethered, but their feet were bound or fettered to prevent all possibility of their straying, supposing they were to get loose. The practice, according to Mr. Kinneir, was still retained in the first half of this century.

Πάσῃ] A rare construction : generally δει Πέρσῃν ἄνδρα.

36. διαγγαλλομένους] 'Sending the message to each other.'

ἐκήρυξε] sc. ὁ κήρυξ ; 'proclamation was made.'

λυσινελεῖν] To 'pay,' 'be for their interest.'

τὸ στρατόπεδον] It would already have been prepared by the camp-followers and servants.

37. οὐκ ἐφάνησαν] 'Did not come in sight.'

ἀκρωνυχίαν ὄρους] The hills are compared to a hand spread out upon a table : this is the end of a spur, corresponding to the tip of the nail (ἀκρος, ὄνυξ). This second range which the Greeks had to cross to return from the valley of the Khabur to that of the Tigris is now called Djebel Dschudi, and separates the plain of Zakhu from that opposite Jezireh ben Omar. Over the end of it goes the pass of Dergula (probably ἡ κατάβασις εἰς τὸ πεδίον).

38. τῆς οὐράς] The rear.

40. ἔρημα] Unprotected.

πῶς] The indirect question. Hardly, as Kühner, for ὅπως after verbs of deliberation and caution (*Syntax*, § 50 c).

41. ἐπὶ αὐτοῦ, κ.τ.λ.] 'Immediately above their own position ;' i.e. a fairly direct climb from where they were would bring them to the top of the ridge, whose lower end the Persians had seized, and so enable them to take the latter at an advantage in flank or rear, and from higher ground. They were skirting, that is, the ridge which they had to cross lower down.

βοῦλα . . . ἔθλα] A good instance of the usual distinction between the two : the former implying *choice*, the latter *consent*.

42. τοῦ στόματος] 'The front,' 'van,' opp. to οὐρά.

43. λαβεῖ δὲ, κ.τ.λ.] And he took (i.e. to supply their place) those that were inside the square.

τοὺς τριακοσίους] Krüger supposes them to have been the picked men (τῶν ἐπιλέκτων) of § 21, half of whom, or 300, would belong to Cheirisophus, and half to Xenophon. Others see in it an imitation of the special body-guard of the Spartan kings (THUC. v. 72).

44. ἀμύλλασθαι] 'To make a race for it.'

46. ἐπὶ τὴν ἑλλάδα] It is home and wife and child that is our goal.

47. οὐκ ἐξ ἴσου ἰσμέν] 'We are not on an equal footing.'

48. ἔχων] 'With it.'

θώρακα τὸν ἵπικόν] The cavalry carried no shield, and so wore a

heavier cuirass. Indeed the metal *θώραξ* had been replaced for the infantry by the leathern *σκολός*.

πάγαν] 'To lead the way gently,' 'to clear the way.'

49. *βάσιμα*] sc. *χωρία*. 'As long as the ground was passable.'

CHAPTER V.

1. *οἱ δὲ ἀπὸ Τισσαφέρνην, κ.τ.λ.*] 'Tissaphernes and Ariaeus with their men,' who had appeared in the rear of the Greeks.

κάμῃσι πολλὰ] In the plain opposite Jezireh ben Omar, on the banks of the Tigris, south of Mansurieh.

2. *νομαὶ βοσκημάτων*] 'Herds of cattle pasturing,' taken as they were being conveyed across the river.

3. *τὰς κάμας*] The villages in the immediate neighbourhood. I can see no reason in the text for saying with Mr. Grote and Mr. Ainsworth 'villages in front.' It is the thought of the immediate present which makes them despond, 'anxious lest if the enemy set about burning they would have no place to get provisions from.' And the assumption that these villages were in front has to be supported by altering the text of all the MSS. in § 13.

4. *τῆς βοηθείας*] Cheirisophus had apparently gone out with some of his men to arrest this incendiarism. Xenophon was some time before he returned from his excursion.

5. *ὀφείντας*] sc. *αὐτοὺς*. 'They are conceding that the land is ours.'

ἃ γὰρ, κ.τ.λ.] *καίουσιν* = *ποιοῦσιν καίοντες*. 'For the very thing that they bargained for, when they made a truce with us, viz. that we should not burn the king's land, they are now doing, burning it as if it were not their own;' i.e. if the land may be burnt, it is not the king's.

6. *οὐκ οὖν ἔμοιγε δοκεῖ*] 'I do not think so.' See note on i. 6. 7.

7. *τὰς σκητὰς*] 'Their camp'—the tents themselves had been burnt (iii. 3. 1).

ὄρη] The Carduchian mountains that rose in front of them, barring their further way; 'the great range of Djebel Dschudi,' says Mr. Ainsworth, 'seems to hem in the Tigris beyond Jezireh, like a mighty wall of rock.'

8. *κατὰ τετρακισχίλους*] 'Four thousand at a time.'

9. *ἃ*] sc. *πρόβατα*. For brevity, the animals are identified with their skins.

10. *τούτους ἵεῖς*, κ.τ.λ.] 'I shall use these to fasten the skins together, and mooring each skin by tying stones to it and letting them down into the

water as anchors, when I have carried them across and secured them on each bank, I shall put on them a layer of wood, and cover it with soil.' This seems to me a more natural translation of *διαγαγὼν καὶ ἀμφοτέρωθεν δήσας* than Krüger's, who refers these words to *ἐκαστον ἀσκὸν* and *λίθους* ('attaching them on opposite sides to the skins'). Some mention of the completed bridge is wanted before we come to the making of the road-way.

12. τὸ μὲν ἐνθόμημα] 'The idea seemed a pretty one, but its execution impossible.'

13. εἰς τοῦτοπαλιν ἢ πρὸς Βαβυλῶνα] This is the reading of all mss. save one which has *ἦ*,—an obvious blunder. Editors have omitted *ἦ*, because they started with the idea that the villages *in front of the Greeks* were burnt. The Persians had got them now in a trap, as they thought. They could not cross the Tigris, for the river was high and the right bank was guarded; in front were apparently impassable hills, and around them the country was bare and burnt. So Tissaphernes and his friends thought that they must either turn eastward, or force their way back again towards Babylon. To their surprise the Greeks went on further into this blind alley: and they stopped and gazed at them as simple madmen.

ἐπανεχώρουν refers to the position of the Greeks as facing the Persians d ready to receive their attack.

θαυμάξαν] *ὅμοιοι ἦσαν* follows the construction of *εἶκα*. We should naturally expect *θαυμάζουσι* (*dat. plur.*)

14. ἠλεγχον] 'Inquired about,' 'cross-examined them upon.'

15. θερίζαν καὶ ἑαρίζαν] The spring at *Susa* (three months), and the two hottest months of the summer at *Ecbatana*.

διαβάντι] 'The one which leads westward when you have crossed.' For the dative cp. THUC. i. 24, πόλις ἐν δεξιᾷ ἐσπλέοντι, ii. 96. τοὺς ὑπερβάντι Δίμων Γέτας.

16. ἐμβαλεῖν ποτε] 'Once invaded their country.'

καὶ ἐπιμυγνῆναι] 'They even had commerce with them.'

17. τοὺς ἐκασταχόσε, κ.τ.λ.] 'Those who said they knew the several directions.'

18. ἐπὶ τούτοις ἐθύσαντο] On the strength of this they offered sacrifice (as was usual on undertaking a new enterprise) that they might be ready to start at a moment's notice.

ἦν(κ) ἂν τις παραγγέλλῃ] The word is to be quietly passed, so as not to attract attention. Note the sudden 'graphic sequence.'

BOOK IV.

CHAPTER I.

1. *δοῖα ἐπολεμήθη, κ.τ.λ.*] 'All the attacks that were made upon the Greeks, while the Persian army was dogging them.'

2. *πάροδος δὲ οὐκ ἔν*] There is some difficulty in any definite settling of the topography at this point. Mr. Ainsworth supposes that the Greeks went on to the entrance of the valley of Mar Yuhannah (possibly finding there the *κόμας ἀκαύστους* of the last chapter), and then went over the great pass of the Tigris, commanded by the ancient Phoenica (now Finik). The description which he gives of the route tallies in many points with Xenophon's account; but if the Greeks had followed this route, they would have come down again (as Mr. Ainsworth makes them do) to the valley of the Tigris. Of this Xenophon makes no mention, and a simple reading of his narrative leads us to the conclusion that from leaving the Tigris to reaching the Kentrites they had been near no large river. I am therefore inclined, with Professor Koch, to suppose that they struck across the hills from above Jezireh ben Omar into the valley of Mar Yuhannah, and that they tracked this valley to its head, following the mountain road to Sert. This road is marked in Kiepert's map as one of von Moltke's routes, and is still chosen as the less difficult.

τὰ Καρδοῦχια ὄρη] The mountains of Kurdistan form one of the buttresses of the western range of Persia, filling up the angle made by the eastern Tigris with the main stream. They rise, eastward, to a height of 10,000 feet.

Join *ἀπότομα ἐκρέματα*, 'hung precipitous.'

ἰδοῦκα δὲ] 'Then they thought it best;,' *δὲ* is the apodosis to *ἐπεὶ*.

3. *διέλθουσιν . . . διαβήσονται*] Note the change of sequence. What reason can be given for it?

τοὺ Τίγρητος] Condensed: 'from those of the Tigris.'

4. *ἰδε*] Explained by the participle that follows.

5. *τὴν τελευταίαν φυλακὴν*] The night was divided into three watches.

ἴσον, κ.τ.λ.] 'Sufficient for them to cross the plain in the dark.'

6. *ἀνε πορευομένων*] The genitive brings out the condition more fully than the dative would. 'There was no danger of any one following, when they were going up into the mountains.'

7. ἡγηγέτο] 'Led the way slowly.'

ἀεὶ] 'From time to time,' 'in succession.' It appears to belong to τὸ ὑπέρβαλλον, 'those who from time to time reached the crest;' but as each division also 'in succession' followed in Cheirisophus' track, the word is put between the two.

8. χαλκώμασι] 'Brazen utensils.'

ἔφερον] 'Plundered.'

ὑποφειδόμενοι] 'Sparing them, in case the Carduchi might be willing to let them pass through their land unmolested.'

ὡς διὰ φιλίας τῆς χώρας] i.e. διὰ τῆς χάρας ὡς διὰ φιλίας (χώρας). As the Carduchians had resisted the king of Persia, they thought they would be likely to assist his foes.

9. καλούντων ἀπήκουον] 'Paid attention when they called.' They would not come near them, or converse with them.

10. κατέτρωσαν] 'Wounded them badly,' 'gave them their death-wound.'

ἐξ ἀπροσδοκήτου] Explains their scanty numbers. The invasion had been a surprise; they had had no time to concert measures, or even to muster their friends.

11. συνεώραν ἀλλήλους] 'Signalled to each other,' 'kept each other in sight.'

12. τὰ ἀναγκαῖα] 'What they could not do without.' Join *ροπεύεσθαι* ἐδοξε.

13. πολλοὶ δὲ, κ.τ.λ.] 'And they who had to look after these (*αὗτοι*, who were over these), and there were many of them, were unable to fight.'

δόξαν ταῦτα] A logical extension of *Syntax*, § 1 a. *ταῦτα δοκεῖ* becomes *δόξαν ταῦτα*. Cp. PLATO, *Protag.* 314, C., *δόξαν ἡμῶν ταῦτα ἐπορευόμεθα*. *δόξαντα ταῦτα* is also used, XEN. *Hellen.* iii. 2. 19.

14. ἔκλεψεν] 'Smuggled through.'

15. εἰς τὴν ὑστεραίαν] 'By the next day a heavy storm had arisen.'

16. ἐπιδιώκοντες] Chasing the enemy for some way, and then falling back upon the main body.

17. σχολή δ' οὐκ ἦν, κ.τ.λ.] 'Xenophon had no time to go to the front and see what was the cause of all this hurry.'

18. τὴν κεφαλὴν] sc. *τοξευθεῖς*, 'shot right through the head.'

19. ὥσπερ εἶχεν] 'Just as he was,' and so, 'straight off.'

οὗτοι ἀνέλυσθαί, κ.τ.λ.] This was a serious matter in the eyes of a Greek, and of an Athenian in particular. It was only five years since six of the Athenian generals, who had commanded at Arginusæ, had been condemned to death for neglecting to recover the bodies of those who perished in the fight, that they might have decent burial; and Nicias on another occasion had, with the consent of his men, foregone the credit of a victory, and asked leave of a vanquished foe to recover his dead, because it was found

after he had left the field that there were still two bodies missing.—(THUC. iv. 44.)

20. ὄρεα] 'Uphill' For a description of the whole position see note to ch. ii. § 1.

ἐκβαίν] It is to them a 'way out,' because it brings them again to more even ground. They were probably ascending the plateau at the head of the Mar Yuhannah valley, the watershed of the Kentrites and the Tigris.

21. ταῦτα . . . ἃ πρὸς] 'This was my reason for hurrying, that I might, if it were possible, get there before them,' or, 'to see if I could.'

22. ὅπερ ἡμᾶς, κ.τ.λ.] 'Which gave us, too, a breathing-space.'

23. ἡλεγχον διαλαβόντες] 'They took them one by one and cross-examined them,' the imperfect of repetition.

φόβον] Threats and tortures.

24. αὐτῇ ἐτύγχανε] 'He had a daughter married out there.' παρ' ἀνδρὶ, *lit.* 'living with a husband.'

26. λέγειν τὰ παρόντα] 'To explain the position.'

CHAPTER II.

1. αὐτοῖς] The volunteers.

τὸν ἡγεμόνα, κ.τ.λ.] 'They deliver the guide into their hands bound.' The active participle may sometimes be best translated by a passive participle agreeing with the object.

τοὺς μὲν ἀνω ὄντας] *i.e.* the volunteers, who were on the summit.

τὴν φανεράν ἐκβαίν] 'The passage that they saw before them.' It was the 'way out' of a critical position.

Their object was to reach the first plateau of Armenia. They had come to the edge of a ravine or a torrent-bed, and the only visible track climbed a steep ascent on the other side of the ravine. The outlet was visible, but it was seen to be guarded by a large force. The guide had told them of another path, practicable for their baggage, which, as appears from the subsequent narrative, was hidden from the direct road by hills that rose between. It was commanded by an eminence which the enemy would at once seize, if they saw them attempting to get round. It was necessary, therefore, to secure this point of vantage. A body of volunteers went round with the native guide, and came upon an advanced post of the enemy. They thought that they had occupied the eminence alluded to, and did not find out their mistake till too late. From the point where they were a narrow path (στενὴ ὁδὸς) led down to the enemy's main position. Why the fugitive guards did not give warning to their comrades does not appear, but the volunteers were able, by the help of the morning mist, to come suddenly upon them, whilst the main body stormed the direct road (φανερά ὁδὸς), or climbed the hill wherever they could. The

latter party first rejoined the volunteers; then Xenophon, with one-half the rear-guard and the baggage, started by the circuitous road; but the enemy, knowing the country, had rallied, and occupied the hills between the two roads, while Cheirisophus and the other Greeks, thinking the passage open, had gone on in front. Xenophon dislodged the Carduchians from the first hill, and left a small force to hold it, but the enemy only moved on to the hill beyond, and, when they were driven from that also, occupied the summit first mentioned by the guide, which commanded both roads. They surrendered this without fighting, but its elevation had enabled them to see what was going on in the rear, and they at once made the most of their opportunity by going round and assailing the small guard that Xenophon had left. When the latter with his most active men was holding the summit above the watch-fires, news was brought him that this guard had been driven off with some loss, and presently the barbarians appeared on a hillock on the other side of the road, again, as it were, defying him. Xenophon tried to come to terms, but the Kurds were merely trying to gain time to rally again, and seized the first opportunity of occupying the hill, as soon as the Greeks left it, and of annoying and harassing their flight in every possible way. The Greeks, when brought face to face with foes like these, must sometimes have wished that they had faced Tissaphernes and fought their way across the Tigris. Xenophon's sense of the difficulties and hardships of this march through Kurdistan is touchingly shown in the second section of the next chapter.

2. ὄσῳ πολὺ] 'Heavy rain.'

ὅπως πρὸς ταύτην, κ.τ.λ.] By this feint he hoped to divert the attention of the Carduchians from the movements of the volunteers.

3. ἣν ὄρεα κ.τ.λ.] 'Which they had to cross in order to climb the hill.'

ὀλιοντόχους] A poetical word, connected with *εἰλόω, volvo*; large, rolling, rounded stones—boulders. Similarly used in the defence of the Acropolis at Athens against the Persians.—HEROD. viii. 52.

οἱ φερόμενοι, κ.τ.λ.] 'Which in their downward course struck against the rocks, and splintered into a shower of fragments.'

τῇ εἰσόδῳ] The entrance to the ascent.

4. ἐπερώντο] 'Attempted to find a way up,' still making a feint of a direct approach.

ἀφανεῖς εἶναι ἀπινόντες] 'That they could get away without being seen.'
τεκμαίρεσθαι δ' ἦν τῇ ψόφῳ] 'You could gather it from the noise.'

5. τοὺς φύλακας] *The* guards whom they expected to find at the point which the guide had told them of; or the outposts which every encampment implies. They must have come between this outpost and their main body.

ὡς τὸ ἄκρον κατέχοντες] 'Under the impression that they held the (all important) height.'

6. **μαστὲς**] The word seems to denote that it was one of the knolls which project from the plateau over the descent. The *στενὴ ὁδὸς* explains why this point was occupied.

7. **εὗχονοι γὰρ ἦσαν**] Explains *ὀλίγοι*; their agility saved them.

8. **ἔντο δυν**] 'Made a dash for it up the hill by the road that was visible.' The enemy's attention being distracted by the volunteers, there was no rolling of stones, or such impediment.

ἀνίμων ἀλλήλους] 'They hauled each other up' (*lit.* 'to haul up with a strap').

9. **τοῖς προκαταλαβοῦσι**] *i.e.* the Greek volunteers.

τοὺς ἡμίσεας] This word always takes the gender and number of the noun that follows it, when it means *half the number*. Cp. THUC. viii. 8. 2, *τὰς ἡμισείας τῶν νεῶν*.

10. Join **ἐντυγχάνουσι καταλημμένῃ**, 'they find occupied.'

ἀποκόψαι] 'To cut off from the rest.' **διαξέσθαι**, to be at once separated, to find themselves parted. **αὐτοί**, The men.

ἐπορεύθησαν ἄν] The protasis is implied in the clause *τὰ δὲ ὑποζύγια, κ.τ.λ.*

11. **ὀρθίοις τοῖς λόχοις**] 'In company columns;' as the best way of facing an enemy on an ascent without presenting too wide a front.

οὐ κύκλῳ] They did not advance on all sides, but left room for the Kurds to get away, if they wished.

12. **τέως μὲν**] 'At first' (*lit.* 'up to a certain time'), *i.e.* *ἕως ἔτι πρόσω ἦσαν*. The correlative is implied in the apodosis, *ἐγγὺς δὲ οὐ προσίεντο*.

ὁρῶσιν] sc. *τοῖς Ἕλλησιν*.

13. **ἐννοήσας μὴ**] The considering is one of fear, cp. iii. 5. 3.

Join **καὶ πάλιν**, 'once more.'

ἐπὶ πολὺ δ' ἦν, κ.τ.λ.] A parenthetical explanation, and so outside the construction.

Κηφισόδαρον] The Athenian mode of naming (cp. THUC. i. 29, *Καλλικράτης ὁ Καλλίου*) is used with the names of Athenians; in other nationalities the father's name is omitted.

14. **πρῶτος μαστὲς**] Comparing this with § 6, it seems plain that this was the hill which the guide had first mentioned. It is also called *τὸ ἄκρον* in § 16, cp. c. i. 25.

15. **ἄρα**] 'As it turned out,' the inference drawn from subsequent events.

16. Xenophon went up to reconnoitre, and told the other troops to go on slowly, so that those who brought up the rear might overtake them, and to halt when they got on the level.

17. *δοσι μή, κ.τ.λ.*] 'All, that is, that did not manage by leaping down the rocks to join the rear-guard.' The number is not really indefinite, —hence the indicative; but for the speaker it is uncertain, and so *μή*.

18. *τῇ μαστῶ*] Apparently an afterthought; it belongs to *ἀντιπορον*.

19. *πάντες, κ.τ.λ.*] 'There was a general conflux of all that were about.' They rushed up one side as Xenophon and his men were going down the other.

20. *ἀπέλιπεν*] 'Left him behind.'

21. *πρὸ ἀμφοῖν προβεβλημένος*] 'Holding his shield before them both.'

22. *λάκκοις κονιατοῖς*] 'Cisterns (or cellars) coated with cement.' Wine is still stored in this way in the East. Where the stone is soft, a cavity of from four to eight feet deep is hollowed out, but when the stone is harder, large cask-like cisterns of burnt clay are made and buried in the earth. Casks are still but little known. Wine is generally conveyed about in skins.—KOCH.

23. See iv. 1. 19, note. The same thing is shown here by the fact that they surrender their only guide, and leave him to the tender mercies of his indignant tribesmen.

25. *ἐκβαίνων πρὸς τὰ ὄρη*] 'Quitting the path and mounting the hill, he removed the stoppage in the road by trying to get above those who were hindering their march.'

27. *ἐγγύθεν φεύγοντες ἀποφεύγαν*] 'With a short start they could get away.'

28. Most German commentators since Schneider have looked upon this Kurdish bow as a kind of arbalest or cross-bow, but there is nothing in the text to imply this. It is distinguished from others simply by its size. The bow is so large that it is possible to rest one end of it on the ground and so use the left foot as a fulcrum for it to rest upon, and yet take aim; and the arrows are some six inches longer than a 'cloth-yard shaft.'

πρὸς τὸ κάτω, κ.τ.λ.] 'Planting the left foot against the lower end of the bow.'

ἐχώρει] Cp. DRAYTON's account of the 'cloth-yard' at Agincourt:—

'Shooting at a French twelve score away,
Quite through the body stuck him to a tree.'

ἀκοντίους] As javelins.

ἐναγκυλῶντες] 'Fitting them with thongs.' The *ἀγκύλη* was a leathern loop fastened to the centre of the shaft. The finger was slipped through it in shooting, so as to give a greater impetus.

CHAPTER III.

1. *ἐντὶ τοῦ ποταμοῦ*] The place at which the Greeks crossed the Böhntan-tschai appears to have been a little above its junction with the Bitlis-su. As Xenophon calls the sources of the latter, and in a sense rightly, the sources of the *Tigris*, he would hardly have called the river below its junction by any other name. I have given reasons for believing that the Greeks did not return to the Tigris valley (iv. 1. 2, note), and a passage of the river at Til, where the eastern and western branches join (which Mr. Ainsworth favours) is improbable for the further reason that opposite to Til the hills come down to the river bank. To avoid them the modern road from Mosul crosses the main stream of the Tigris at Til, and is continued for some six miles along the *left* bank of the Böhntan-tschai, crossing it about six miles from Sert. Mr. Ainsworth's map (erroneously) makes the Bitlis-su fall directly into the western or Diarbekr branch of the Tigris.

Κεντρ(τήν)] The Böhntan-tschai, or eastern branch of the Tigris.

ἀπέχε δὲ κ.τ.λ.] The hills of Kurdistan come down with gradually decreasing elevation to the bed of the river, which is itself at a height of some 2500 feet above the sea. It would seem easy from this description and from § 5 to identify the place, but travellers are unable to agree about it.

2. There is something very touching about this confession of relief. It is evident that the calm historic narrative of the last chapter gives us very little notion of all that the Greeks had to suffer in these seven days in the Carduchian mountains. Still by this they cast off the Persian cavalry.

ἔπτα ἡμέρας] Only five are actually enumerated in the history; the other two were probably at the end of the time, and occupied in the descent from the highlands.

δοῦν] sc. *ἐπαθόν*.

3. *ἄνω τῶν ἱππέων*] Above, that is, behind, the cavalry. It may be that the bank, on which they were, rose some way above the stream. The Persians adopted the same tactics at the battle of the Granicus against Alexander: *ἐτάχθησαν δὲ τὴν μὲν ἵππων παρατείναντες κατὰ τὴν δόχην τοῦ ποταμοῦ ἐπὶ φάλαγγος μακρᾶς, τοὺς δὲ πεζοὺς κατόπι τῶν ἱππέων, καὶ γὰρ ὑπερδέξια ἦν τὰ ὑπὲρ τῆς δόξης χωρία*.—ARRIAN, i. 14. 4.

4. *Ὀρόντου*] The satrap of East and South Armenia. Of Artuchas nothing is known.

Μαρδόνιοι] The reading of nearly all mss. One has *Μυγδόνιοι*, of whom Stephanus Byzantinus says, *τῶς δὲ Μαρδούς αὐτοὺς φασί*. They probably held the mountain district in Upper Mesopotamia, westward of Til, where one range still bears the name of Mardin Dagh, with a town called Mardin at its base.

Χαλδαίαι] Said to be the same with the **Χάλυβες**, who dwelt in the 'Black Country,' along the south coast of the Euxine, south and west of Trebizond. The Chaldy Dagh nearly opposite Til may preserve the name of this branch of the tribe.

5. ὁδοὺς δὲ μίαν ἢ ὀρεμίνην] Mr. Ainsworth mentions a rocky pass difficult of access which forms at present the only approach to Sért, and may be of remote antiquity. It is about six or eight miles above Til, 'the river being still hemmed in among hills that rise some eight or nine hundred feet above the stream, but the valley being somewhat wide; there is an *artificial causeway* carried up the face of the rock, partly by steps cut out of the rock itself, and partly by a causeway carried circuitously up the hill-side, and paved with large blocks of stone.' He thinks, however, that the distance of the hills on the left bank does not agree with the description in Xenophon. But the persistency of traditional routes in the East seems a sufficient reply to this. It is evident that Xenophon had too much to do during this time to keep the accurate notes which he had kept as a mere private volunteer on the march out.

ταύτην] sc. ὁδόν, by this road, of which the ford was a part.

6. οὐτ' ἐν ὄδατι, κ.τ.λ.] The apodosis to *οὐτε* is *ἐπὶ τῇ κεφαλῇ*, the intervening clause being parenthetical. 'You could not hold your arms in the water—if you did, the current carried them away—and if a man carried them on his back he was exposed,' etc. The form of the sentence is somewhat changed in the second clause, which might run *οὐτε ἐπὶ τῇ κεφαλῇ φέρεω, εἰ δὲ μὴ, γυμνοί, κ.τ.λ.*

εἰ δὲ μὴ] 'Else.' The phrase is so stereotyped in this sense as to be used even after negative statements, the negative being included in the suppressed clause: 'if a man did not not hold them as usual,' the current swept them away. Cp. vii. 1. 8, *μὴ ποιήσης ταῦτα· εἰ δὲ μὴ, ἔφη, αἰτίαν ἔξεις.*

αὐτοῖς] Where they were.

7. Join πολλοὺς συναλεγμένους, 'gathered in great numbers.'

8. αἰσται] sc. αἱ πέδαι . . . ἔδοξαν.

διαβαίνειν] Stride out, stretch his legs apart.

9. ἀπὸ τοῦ πρώτου] sc. *lepelou*, 'from the very first victim.'

10. A pleasant picture of Xenophon's management.

11. ὡς ἐπὶ πῶρ] With the intention of making a fire.

ἄσπερ μαρσίπους ματῶν] 'What appeared to be bundles of clothes.' It does not appear whether they were hiding them, through fear of the troops that were about, or had put their clothes in a bundle so as to keep them dry as they forded the river. The latter seems not unlikely from the readiness with which the young men concluded that there was a ford. They at once consider whether it is safe for *them* to cross.

12. *ὡς νευσόμενοι*] 'Thinking that they would have to swim it.'

διαβάντες] 'Having crossed back again.'

τὰ ἑμάτια] Their own clothes, which they had left on the south bank.

13. *τοῖς νεανίσκοις ἔγχυν*] 'Ordered his attendants to bring wine for the young men,' who were, with him, to offer a libation of thanks to the gods.

14. *σπονδὰς ἐποίει*, was making libations; *σπονδὰς ἐποιεῖτο*, was making a truce.

15. *ὑπομένειν*] *i.e.* to let the baggage, etc., pass first. They went with the rest to the upper ford, see § 20.

16. *οἱ νεανίσκοι*] The *δύο νεανίσκω* of § 10.

17. *ἀντιπαρήσαν, κ.τ.λ.*] 'The companies of horse moved simultaneously along the opposite bank.'

στεφανωσάμενος] According to Spartan custom—probably with the reeds of the river bank. Cp. XEN. *de Repub. Laced.* xiii. 8, *ὅταν γὰρ δρώντων ἡδὴ τῶν πολεμίων χίμαιρα σφαγιδίγηται, ἀλλεῖν τε πάντας τοὺς παρόντας αὐλητὰς νόμος καὶ μηδένα Λακεδαιμονίων ἀστεφάνωτον εἶναι.*

παρήγγελλε] *i.e.* to do the same.

18. *εἰς τὸν ποταμὸν*] Because the blood of the victim offered to the river was poured into it. So HEROD. vii. 113, *ἐς τὸν Στρώμονα οἱ μάγοι ἐκαλλιερόντο σφάζοντες ἱπποὺς λευκοὺς.*

20. *τὸν κατὰ τὴν ἑκβασιν*] 'That faced the road up to the Armenian hills.' *ἑκβασις* is specially used of an outlet from a valley to the hills.

21. *ὡς πρὸς τὴν ἑκβασιν ἄνω*] 'As if making for the gap that led from the river up to the hills.' The position of *ἄνω* is peculiar; we should expect it to come before *ἑκβασιν*, but it belongs also to *φεύγουσιν*.

ἔτινον ἄνω] *i.e.* they did not wait to defend the ford, but hurried up the hill.

22. *ἰβόων μὴ ἀπολείσθαι*] 'Clamoured not to be left behind, but to follow them up the gap.'

23. Here again *ἐπὶ τὸν ποταμὸν* belongs to *προσηκούσας* though it is put after it. *οἱ ἄνω* are the infantry on the upper bank.

24. *πρὸς τὸ διαβαῖνον στράτευμα*] 'To rejoin the army that was crossing;' *i.e.* he posted back from the lower to the upper ford, on the left bank of the river.

26. 'And the baggage of the Greeks and the camp-followers were just crossing, when Xenophon, having wheeled round to face the Carduchians, halted, and gave the word to each of his captains to draw up his company in sections, bringing up each section on the left to form line; captains and heads of sections to go on the side next the Carduchians, rear-rank men on the side next the river.'

Xenophon's troops marching along the river bank would have their flank exposed to the Carduchians, who were drawn up facing the river, and eager to charge down upon the retreating force. Before any rearrangement, therefore, it was necessary to guard against this danger by bringing his men face to face with them. This was done by wheeling (*στρέψας*). The next process, the *παραγωγή*, is described by Xenophon in his treatise *de Republica Lacedaemoniorum*, xi. 8. The last section moves up to the left (the *shield*-, and so the *protected*, side) of the one before it, then the two together to the left of the one before that, and so on till the whole is in line with the first section. We do not know how the troops were marching on this occasion. If they were marching in parallel columns each *λόχος* in single file, the evolution would be very quickly performed. If, however, they were marching as was more usual in two or three files, it would be a little more complicated, as the members of each section would have to get into single file.

The word *στρέψας* is used later on in the sense of 'facing round,' 'turning round,' but that meaning could only hold here if Xenophon's men were running in line rather than in column. In that case, when they faced round, the line would become a column, and the *παραγωγή* might apply. As however they were making a feint of crossing the river, we can hardly suppose that they would adopt this order for the purpose.

κατ' ἐνωμοτίας] The Spartan *λόχος* of 100 men was divided into two *πεντηκοστήες*, and each of these into two *ἐνωμοταί*. They were to draw up, that is 25 deep. The reason for this order was that the *οὐραγοί*, the rear men of the *ἐνωμοταί*, were picked men, able to lead, as they had to do on this occasion.

27. *τὸ δῆλον* is best taken with *ψιλουμένους* 'separated from the train,' and not, as Krüger, with *πισθοφύλακας*. *καὶ ὀλίγους ἤδη φαινόμενους* is an additional touch. The baggage and the crowd had passed and the rear-guard were left alone, and of them many had quitted the ranks in their anxiety to look after their baggage, or their cattle, so that their numbers were already reduced.

28. *διαβαίνοντας*] Beginning to cross; *μὴ διαβάντας*, without crossing.

ἔνθεν καὶ ἔνθεν σφῶν] The rearguard, literally having a race for it, would be glad not only of the protection which they could give, but of the presence of those above to break the force of the stream, and of those below to save any who might be carried off their feet by it. Cp. LIVY's account of Hannibal's passage of the Rhone, xxi. 27.

διηγκυλωμένους, κ.τ.λ.] (Cp. iv. 2. 28) 'the javelin-men with their fingers in their javelin-loops, and the bowmen with arrow on string.'

29. *ἀσπίς ψοφῇ*] A proof that they are within sling-shot.

ἀναστρέφοντας ἐπὶ δόρυ] 'Facing round to the right' and so keeping the shield side as long as possible to the enemy.

ἢ ἑκαστος, κ.τ.λ.] There was to be no time spent in looking for a good place to cross—but each was to rush straight in.

31. ὡς μὲν ἐν τοῖς ὄρεσιν] ‘As men naturally are in the mountains,’ in a way suited to mountain or guerilla warfare.

32. τὰναντία στρέψαντες] ‘Turning in the opposite direction.’ Cp. θέοντας τοῦμπαλιν, § 21.

34. οἱ δὲ ὑπαντήσαντες] ‘Those who came to meet them,’ i.e. the peltasts, etc. sent by Cheirisophus to their help, § 27.

καὶ ἐπρώθησαν, κ.τ.λ.] ‘And so some of them too were wounded.’

CHAPTER IV.

1. διὰ τῆς Ἀρμενίας] The Böhtan-Tschai forms the boundary between Armenia and Kurdistan. The former consists of a series of plateaux of table-land rising one above the other from south to north, and separated from each other by lofty mountain chains running generally from west to east. The Greeks, coming from the Assyrian plain, which at the point where they quitted it is less than 1000 feet above the sea-level, were already, when they reached the valley of the Eastern Tigris, at an elevation of from 2000 to 2500 feet. Above this rises the plain of Mush and the valley of the Murad Su, which is about 4000 feet; a thousand feet above it rises the plateau of Chynys; and the head valley of the Kara Su or Western Euphrates, the plateau of Erzeroum, reaches 6000 feet above the sea-level. Between the Tigris and the Eastern Euphrates run the Kharzan Mountains, the Nimrud Dagħ and the chain that girds the south side of Lake Wan, a continuation of the Taurus chain. The Euphrates is separated from its western branch and from the Araxes by the broad chain of the Bingöl Dagħ. Both these mountain ranges have an average height of nine to ten thousand feet. Naturally, at this elevation, the climate is severe. The winter begins in November, and the snow, once fallen, generally lies uninterruptedly till March or April.

In Xenophon's time Armenia was divided into two satrapies, the one containing the district of the two branches of the Euphrates, the other that of the Eastern Tigris and Lake Wan. It now also belongs to two pashaliks, Erzeroum and Diarbekr, with a few semi-independent chiefs in its centre.

πεδίον ἄπαν καὶ λεῖους γηλόφους] This description exactly corresponds to the modern Sért which ‘is placed in the midst of a large undulating plain without a single tree, surrounded at a considerable distance by high mountains.’ It is not quite clear from Mr. Ainsworth's account how far distant his artificial causeway is from Sért, but as this town is only about two miles from the river, and there were no villages near the river, because of

the inroads of the Kurds, the village of the next section lay probably further to the north or north-east near the foot of the hills which separate the Böhman-Tschai from the Kesseres-Su, near the modern Halisnu. This is the more probable, as the distance from Sért to the sources of the Bitlis-Su (τὰς πηγὰς τοῦ Τίγρητος) is too great for 10 hours' journey. Professor Koch places it at Shirwan Kaleh, but the distance is too great.

2. τῷ σαυράτῃ] Orontes. Tiribazus was the deputy of the Western, or as we should call it, the Northern province. The names Eastern and Western may possibly be taken from the two branches of the Euphrates. The residence of the satrap thus fixed on the very borders of his district shows the severity of the feuds with the Carduchian tribes.

τῑρῑς] The better houses in Armenia have now a small square chamber on the flat roof, which Professor Koch thinks is what is meant by these turrets. Kinneir says of the village of Halisnu, 'each house is a castle, consisting of a square tower surrounded by a wall sufficient to protect the inhabitants from the attacks of cavalry, or musket shot.'

3. From Sért to Bitlis there are three roads of sixteen, eighteen, and twenty-two hours respectively. Besides these there is a direct road over the Kharzan mountains to Mush (38 hours). This has been supposed by Colonel Chesney and others to be the route followed by the Greeks, but it is spoken of as a pass of exceeding difficulty, and the reference to the head waters of the Tigris implies rather that they followed the ordinary road by Bitlis. The distance of the sources of the Tigris on this route is greater, it is true, than that given by Xenophon, while the distances on the other side of the pass are much less than he gives. They may have passed above the sources of some of the smaller affluents of the Bitlis Su, without noticing that of the main stream, or the words may merely imply that they crossed and got above the Bitlis river, which they were informed was the head water of the Tigris. They would cross it near Bakiyah, which is at some distance from the watershed.

In this and the remaining chapters of this book it is especially necessary to remember what was said in the note on i. 1, as to the value of the parasang. It is simply an hour's journey, and among the winter snows of the Armenian highlands, with the march encumbered by a great quantity of personal baggage, for as many as possible of the baggage-cattle had been left behind, and with the care, very often, of frostbitten or famished comrades that could not but lag on the way, and of the women that accompanied them (cp. iv. 3. 30), a mile may not seldom be a liberal allowance for an hour's march. It is owing to the undue pressing of the parasang as a measure of length that commentators have taken the Greeks into the district of Kars and into Georgia.

Τῑλαβῑαν] The Kara Su (or Black Water, a name as common in Armenia as its English equivalent in Ireland), a tributary of the Eastern Euphrates or Murad Su. The mountains that surround Lake Wan are

joined to the range called Ali Dagb by a col or saddle over which their path lay. This col forms the watershed between the affluents of the Tigris on the south and of the Euphrates on the north.

κάμαι δὲ πολλὰι, κ.τ.λ.] 'The plain may be called a fine one, being nearly forty miles in length, and from twelve to fourteen miles in its greatest breadth.' It is said to contain upwards of 100 villages, each having thirty or forty families. (Consul Brant, *Journal of Royal Geogr. Soc.* vol. 10.)

4. ἡ πρὸς ἑσπέραν] In vii. 8. 25 Tiribazus is said to be ὑπαρχος (=deputy satrap) of the Phasiani and the Hesperitæ; so it is possible that Hesperitæ = simply οἱ πρὸς ἑσπέραν. Kiepert takes another view; see iv. 7. 18, note.

ἀνέβαλλον] ἀνεβίβαζεν, 'helped him to mount.' The title ἀναβολεὺς is found in Appian.

5. εἰς ἐπήκοον] 'Within hearing distance.' Their previous experience of interviews with Persian officers made them wary.

6. ἐφ' ᾧ αὐτοὺς ἀδικοῦν] The construction is the same as that of ὥστε; the infinitive is restrictive or explanatory.

7. διὰ τοῦ πεδίου] Following the valley of the Kara Su. The position of the 'Residence' can hardly be determined further than that it was in the plain of Mush on the north of the Kara Su. This plain on the second plateau of the Armenian highlands, and 4000 feet above the sea-level, is very fertile, and in Armenia's better days was thickly populated. Since the Kurds were settled there, the usual consequences of Mohammedan rule have shown themselves, and villages which once held one hundred families can now muster barely half that number.

πολλὰν] The predicate: 'full of provisions in great quantities.'

8. διασκηῆσαι, κ.τ.λ.] To be distributed for shelter; that the several battalions with their leaders should be billeted in the different districts. They thought that no enemy would stir in such weather, and so they would be running no risk in thus dividing their force.

9. ἑρπετα] 'Flesh meat' (*lit.* victims). Only a small portion of the victim was consumed, another portion being set aside for the priest, and the rest becoming meat for the man that offered it, or oftener, as is plain from 1 Cor. x. 25, being sold in the public market.

οἶνον] The vine is still cultivated in the plain of Mush, but the wine produced from it is sour and worthless. Considering the height at which it is situated, this is perhaps only to be expected; and Professor Koch suggests that the wine here mentioned was of a better class, brought up by Tiribazus from the Euphrates and Tigris valley. Mr. Brant notices that the climate is not so severe as that of Erzeroum, that grapes are grown in vineyards on the side of the hills, and a great abundance of melons produced.

ἀσταφίδες] 'Raisins.'

10. διασκηρῶν] Active: 'to distribute them.'

ἀλλὰ συναγαγόν] sc. δεῖν, the positive being understood from the negative οὐκ ἀσφαλές εἶναι.

συναυθριάζειν] They thought that at the same time the sky was clearing (v. l. διαυθριάζειν, *disserenascere*, as we speak of a *break* in the sky).

11. ἐπιπίπτα] Note the preposition: 'there was a *fresh* fall of snow.'

ἄπλετος] From the same root as πλέ-ωι, τίμ-πλη-μι, immoderate, immeasurable: a poetical word.

συνεπῶδισεν] 'Shackled their feet,' held them fast.

κατακαμένων, κ.τ.λ.] 'For as they lay, the snow, resting where it had fallen upon them, was a warm covering; I mean for such as it had not melted away from.'

12. ἐτόλμησεν] 'Plucked up courage.'

γυμνός] Without his armour.

ξόλα] At present the only trees to be seen are a few planted around the villages (BRANT). The Turks have cut down the wood, without replanting.

ἐκείνου ἀφελόμενος] 'Took the work from him;' others, 'took the axe from him.'

13. σέσιον] PLIN. *N. H.* xxviii. 10, 'Adipis laus est, sed maxime suilli. Sincera axungia medetur ambustis vel nive . . . prodest et confrictis membris itinerumque lassitudines et fatigationes levat.'

σησαμένον] *Ibid.* xviii. 10. 'Sesama ab Indis venit; ex ea et oleum faciunt.' Cp. also CURT. vii. 4. 23, 'Succo sesama expresso haud secus quam oleo artus perungebant.'

πικρῶν] sc. ἀμυγδάλων.

14. εἰς στέγας] 'To be under shelter.'

ὑπὸ τῆς αἰθρίας] This reading is taken from Suidas. The MSS. have ὑπὸ ἀσασθάλιας, which would go with ἐνέπρησαν. Translate 'they had to pay for it by bad quarters under the open air,' i.e. their quarters were roofless, if not altogether destroyed.

15. Τεμενίτην] Uncertain; either a native of Τέμενος, afterwards Neapolis, a district of Syracuse, or a misreading for Τημενίτην, of Temenium, a coast town of Argolis.

τὰ ὄντα, κ.τ.λ.] 'Faithfully reporting facts as facts, and fancies as fancies.'

16. σάγαριν] A sort of halberd or double axe. Cf. HOR. *Od.* iv. 4. 20, 'Amazonia securi.'

17. ἐπὶ τίνι] For what purpose, for what reason.

18. εἴη ἄνθρωπος] Apparently to imply that Tiribazus was there in person. 'It was Tiribazus with,' etc.

ἥπερ . . . ἐνταῦθα] Great clearness is gained by this inversion of order, the relative sentence being placed first.

ὁρεῖα] It is impossible to fix the position of this pass. There is a mountain-road that passes along the Awelbahur to the Euphrates, which may be identical (KOCH).

For the Chalybes and Taochi see ch. 6. § 5 and note.

19. ἐπὶ τοῖς μένουσι] 'Over those who were left behind.'

20. καταδόντες τὸ στρατόπεδον] 'When they caught sight of the camp.'

21. οἱ ἀρτοκόποι] The article goes with φάσκοντες in both cases: 'those who asserted that they were his pantlers and cup-bearers.' He was accompanied, as Eastern monarchs are in their campaigns, by a complete household of servants.

22. ἰδόμεναι, κ.τ.λ.] 'They thought it best to fall back upon the camp' (where Sophaenetes was left) 'lest an attack should be made on it in their absence.'

CHAPTER V.

1. πρὶν ἤ] The addition of ἤ is very unusual. It is found in *Cyropæci*. i. 4. 23; *Agésilæus* ii. 4.

ἡγμένους ἔχοντες πολλοὺς] And so able to march more rapidly.

ἄκρον] It is plain from this that they struck into the hills north of the Kara Su.

2. ἐρήμους] The country in the neighbourhood of the Kara Su is described as forming but poor pasturage, owing to the constant occurrence of thick heaps of lava.

πεντακάθεκα] The difficulties of winter in a district some 4000 feet above the sea-level would make the hour's march very short, so that we need find no difficulty in the apparently short distance which would bring them to the eastern branch of the Euphrates, the modern Murad Su. They seem to have crossed it nearly opposite the mouth of the Tscharbahir, below which it trends to the south to the plain of Mush. Above this point it flows through a narrow valley, and is less fordable. The sources of the Murad Su are some fifty miles off, and for this reason some commentators have held that they cannot have crossed it so low down, alleging also that it is not fordable at this point. Professor Koch denies this from his own experience, and Colonel Strecker states that there are several fords in this part in late autumn. It is not unnatural that Xenophon and his men, who, we are told, were wet up to their middle, when they compared this with the river that they had known in Babylonia, should think they were near its source. Indeed, three days' journey is not much as compared with the whole length of the river.

3. πεντακάθεκα] Kühner and Krüger propose to read *πέντε* with one ms.; but if the view we have taken of the parasang is correct, it is plain that no correction is needed for the shortness of the linear distance.

βορρῆς would be the wind that blew down from the Bingöl Dagħ (the mountain of the thousand lakes) and their direction would therefore be north or north-east, more probably the latter, for Boreas does not appear to be used for the north-west wind. The track followed in the reverse direction by Consul Brant suits the description. This would take them along the Tscharbatur to Gümgüm, and then north-east over the spurs of the Bingöl Dagħ, crossing several narrow valleys to Chynys.

ἀποκαίων πάντα] 'Parching, drying up, everything:' used of frost-bite, vii. 3. 4, *ῥίπες ἀπεκαίοντο καὶ ὕδα*. So in Latin *uro* is used of the common effects of excessive heat and cold. VIRGIL, *Georg.* i. 93, 'potentia solis Acrior aut Boreae penetrabile frigus adurat.'

4. σφαγιάσασθαι τῷ ἀνέμῳ] Boreas was worshipped at Athens: PLATO, *Phaedrus*, p. 229 c., καὶ τοῦ τίς ἐστι βωμὸς αὐτόθι Βορέου. Cp. HEROD. vii. 189.

δργυιὰ] (δρέγω) the distance an ordinary-sized man can stretch with his arms, from finger-tip to finger-tip = a fathom.

5. διεγίνοντο καίοντες] 'They kept on burning.'

οὐ προσίσταν, κ.τ.λ.] 'Would not let those that arrived late come near the fire, unless they gave them from their stock wheat or whatever eatables they had.' The accusative is used of that which constitutes the *share*, the genitive (see the next section) of the *whole* from which it is taken.

6. ἔστε ἐπὶ] *usque ad*; cp. v. 5. 4, *ἄχρι εἰς*, v. 1. 1, *μέχρις ἐπὶ*, but these are hardly parallel, for *ἔστε* is not used as a preposition.

7. ἰβουλίμασαν] 'Were ravenous with hunger.' The prefix *βου-* (cp. *βοῦς*) is used to denote something huge and overgrown: e.g. *βοῦπαις*, a big boy, *βοῦσυκον*, a large kind of fig, and (possibly) *βοῦπις*, with large, full eyes. Compare our *ox-lip*, *ox-eyed daisy*, *horse-laugh*, *horse-radish*.

8. διδόντας] 'Distributing it.' We should expect *δῶσαντας* (to express purpose), but it seems as if the commission begins when first the instructions are issued. So vi. 1. 2, *πέμπει πρέσβεις λέγοντας*, and THUC. vi. 88. 11, *πρέσβεις πέμπει κωλύοντας*.

τοὺς δυναμένους παρατρέχαι] 'Those who had strength to run along the line.'

9. κνέφας] A poetical word.

τῇ κρήνῃ] As in French—*la fontaine*, the spring or well that each village had. Cp. the scene in *Genesis* xxiv.

τοῦ ἐρύματος] They also seem to have had a rough kind of fortification round them.

10. κομάρχη] An officer corresponding to the *maire* of a French, or the *mudir* of a Turkish village.

11. *ἰσχυρήσαν*] 'Were strong enough,' i.e. *διατελέσαι τὴν ὁδόν*.

12. *τὰ μὴ δυνάμενα*] Those which were disabled, which could not keep up with the rest.

ἀλείποντο] Fell off, let themselves be left behind.

οἱ τε διεφθαρμένοι, κ.τ.λ.] 'Those who were smitten with snow-blindness, and those whose toes were rotted off by the frost.' Cp. v. 8. 15, foll., where Xenophon refers to this time of difficulty.

13. *ἐπικούρημα τῆς χιόνος*] 'Protection against the snow,' whose hot glare in the sunshine makes the eyes inflamed and weak. Most Alpine travellers wear such a protection in the shape of dark spectacles, or at any rate a coloured veil.

ἤνοστο] 'Kept moving,' to keep up the circulation. A Chamouni guide will tell you 'faites bouger bien les pieds dans les souliers, monsieur.'

ἔπαλόντο] 'Took off his sandals.'

14. *οἱ ἱμάντες*] They were made of untanned hide, and so shrank and stiffened as they dried, and the shoes themselves froze to the feet.

καρβάτινα] Brogues, like those from which the Highlanders get the name of Redshanks (SCOTT, *Marmion*, v. 5), and which Logan describes as 'An oval piece of raw cow or horse's hide drawn neatly round the foot by thongs of the same material, by means of holes in the margin.'

15. *ἐκλειομένη*] 'Had disappeared.'

ἀτμίζουσα, 'steaming.' Prof. Koch thought that he had discovered this spring, and so gained one point of departure for a calculation of the route of the Greeks in Armenia. Near the village of Baskan in the valley of the Tscharbahur and not far from the foot of the Bingöl Dagħ is a mineral spring, which in October had a temperature of 28° Réaumur, while the temperature of the air was only 15°. Prof. Koch believed that it was the only such spring south of the Bingöl Dagħ, but Col. Strecker having discovered another to the west, the argument based upon it is of little value. In a volcanic region, which this appears to be, there may well have been others to the east. The description agrees fairly with the neighbourhood of Chynys.

πορεύεσθαι] Note the present; 'they said that they were not going on;' which is stronger than *πορεύεσθαι*, 'they refused to go on.'

17. *ἀμφὶ ὃν εἶχον διαφερόμενοι*] 'Quarrelling over their booty.'

18. *οἱ δὲ κάμνοντες*] The invalids helped them as they could by adding to the noise, and so making the attack appear more serious.

ἤκαν ἑαυτοὺς κατὰ τῆς χιόνος] 'Plunged down the snow.' Modern travellers note the ease with which the people of the country will put spurs to their horses downhill with the snow some feet deep, when the only track is the half-frozen holes made by previous comers in the snow.

These four days after the passage of the Euphrates seem to have been the most trying which the Greeks experienced. The Hon. Mr. Curzon

gives us some idea of the suffering which the winter's cold in Armenia causes. He says, 'During great part of the year, and naturally in the winter, the cold was so severe that any one standing still for even a very short time was frozen to death. Dead frozen bodies were frequently brought into the city; and it is common in the summer, on the melting of the snow, to find numerous corpses of men and bodies of horses, who had perished in the preceding winter. So usual an event is this, that there is a custom, or law, in the mountains of Armenia, that every summer the villagers go out to the more dangerous passes, and bury the dead whom they are sure to find.'—CURZON'S *Armenia*, p. 162.

19. ἐν' αὐτοῖς] To fetch, rescue them.

ἐγκαταλημμένοις] 'Wrapped up.'

ἀνίστασθαι] 'Tried to rouse them,' fancying apparently that they were succumbing to that weary drowsiness which is often so fatal on the snow.

ὁχ' ἐποχωροῦσιν] 'Blocked the way' (*lit.* were not getting out of their way).

20. παρὶν] 'Going along to the front.'

21. πύμας, κ.τ.λ.] 'Sent his youngest men with orders to rouse them and compel them to come on.'

22. τῶν ἐκ τῆς κώμης] 'Some of those who had bivouacked in the village; ' ἐκ, because they were sent from the village. For the genitive cp. i. 5. 7.

23. τὰς τάξεις σκηνοῦν] 'That the battalions should pitch their tents,' or billet themselves in the different villages. The τάξεις are probably the divisions according to their original leaders, see i. 1.; or they may be the regular divisions of two λόχοι or 200 men (vi. 5. 11).

οἱ ἄλλοι] The other officers.

The group of villages here alluded to would lie at the southern foot of the Bingöl Dag, in the neighbourhood of Chynys, on the ordinary road from Mush to Erzeroum. Here they stayed for seven days.

24. ἀφίναί τευτὸν] 'To let him start.'

τοὺς ἐθόνους] The active men in the company. The word first means 'with tunic well girt up' for active exertion, and is then used of the bracing up of the mind to active effort.

καταλαμβάνει ἐνδοῦν] 'Finds them still in the village; ' they had no time to flee.

πῶλους] The horses of the Bingöl Dag and Chynys district are still held in high repute (KOCH). Though small, they are very spirited. Cp. Strabo, xi. 14, ὁ σατράπης τῆς Ἀρμενίας τῷ Πέρσῃ κατ' ἔτος διαμυρίους πῶλους ἔπεμπε.

ἑπτακαίδεκα] The number refers only to one village.

ἐν ταῖς κώμας] Neither in his own, nor in any of the villages.

25. The following account of the modern houses in the highlands of Armenia corresponds exactly with what Xenophon relates. The custom is due to exigencies of climate, and therefore naturally has not changed:—

‘When a house is to be constructed, the following is the way in which it is set about. A space of ground is marked out, perhaps nearly an English acre in extent, then the whole space is excavated to the depth of about five feet; one part of the excavation is set apart for the great cow-stable; this may be fifty or one hundred feet long, and nearly as wide. Having got so far, some trees are the next requisite; these trees being cut down the trunks are chopped into lengths of eight or nine feet, the general height of the rooms, and are placed in two or four rows to be used as columns down the great stable; the larger branches, without being squared or shaped, are laid across from pillar to pillar as beams; the smaller branches are laid across these, the twigs on the top, till the entire trees are used up; the twigs are sometimes tied up in fagots, sometimes not: over this is spread some of the earth that was excavated from below; this is well trodden down, then more earth is added, and on the top of all is laid the turf which formed the surface of the soil before it was removed. Round the stable, in no particular order, smaller rooms are formed; if they are large, their roofs are supported by columns like the stable. In a large house there are often two stables. The space of ground taken up by a rich man’s house is prodigious, the turfed roof forming a small field. The lesser rooms in this subterranean habitation are divided from the stable and from each other by rough stone walls well filled up with clay or mud; their ceilings are contrived by laying beams across each other, two along and two across, in the form of a low pyramid, so that the ceiling is a kind of low square dome: the smaller rooms form store-rooms and apartments for the women. These subterranean habitations are constructed, not on the side of a hill, but on the side of a gentle slope; and all the earth excavated for the house is thrown back again upon the roof in such a manner that on three sides there is often no sign of any dwelling existing underneath. The entrance is on the lower side of the slope, and there the mound is often visible, as it is raised four or five feet above the level of the hill-side. There are no fences to keep people off the roof, which has no appearance different from the rest of the country. It is often only the dirt opposite the doors, the cattle, and people standing about, which gives information of a small village being present; particularly during the eight months of snow and ice and intense cold, when no one stirs abroad, except for matters of importance.’—CURZON’S *Armenia*, p. 45, foll.

τὸ μὲν στάβη. ὅπως φέρεται] The construction here is confusing. It seems simplest to understand *ἐχούσαι*, which would have come in the apodosis, had not the general word *εὑρεται* suggested itself. The *στάβη* may be the entrance with the ladder alluded to in the next sentence, but the description of it agrees rather with what Mr. Curzon says of the

aperture which serves as chimney and sole ventilator. It widens from the mouth like an inverted funnel, partly to avoid its being stopped by the snow, and partly to draw the smoke up more readily.

τὰ δὲ κτήνη, κ.τ.λ.] To account for their maintenance in the cold season.

26. ὀσπρια] Beans.

οἶνος κριθίνος] A kind of beer, found also in ancient times in Thrace and in Germany (TACIT. *Germ.* 23). It is no longer found in Armenia, possibly owing to the Mussulman occupation.—(KOCH.)

ἰσοχειλαίς] 'Level with the brim,' i.e. floating in the liquor. In order to avoid them, the beer was drunk from a large bowl through reeds or straws, as we drink sherry cobbler to avoid the ice floating in it. The straws were without knots or joints so that the fluid might pass freely.

27. ἀκρατος] 'Strong.' The Greeks were accustomed always to dilute their wine with a more than equal quantity of water so that ἀκρατος, unmixed, acquires this secondary meaning.¹ Taken literally the statement is merely a truism.

συμβαδόντι] The taste for beer, then as now, was an acquired taste.

28. σπερήσοιτο] Passive, 'he should be bereft.'

τήν τι οἰκίαν, κ.τ.λ.] 'And they would fill his house with provisions as a recompence if it should appear that he had given them good guidance.' (ἐξηγησάμενος, apparently to match ἀντεμπλήσαντες; we should expect a continuous tense.)

29. οἶνον . . . ἐνθα ἦν] See iii. 2. 8, and note. This is the wine of the grape.

ἐν πᾶσιν ἀφθόνοις] 'In the midst of liberal supplies,' of all abundance.

ἐν φυλακῇ ἔχοντες . . . ἐν ὀφθαλμοῖς] The one of strict custody, the other of keeping them in sight, keeping an eye upon them.

30. τοὺς ἐν ταῖς κώμαις] 'The Greeks quartered in the villages.'

32. ἐνθεν, κ.τ.λ.] 'From which he had to stoop down and drink, gulping it down' (or lapping it) 'like an ox.' That is, they had no cups, and had to drink out of the mixing bowl. This is plainly wine, not beer; the expression could not be used of drinking through a reed. βούρ, by attraction to αὐτόν; properly ὥσπερ βοῦς βορεῖ.

πρὸς ἑαυτὸν ἀμβάναν] To share the protection, which had been promised to him.

33. σκηνοῦντας] 'At their mess carousing.' Cp. v. 3. 9. There is something comically touching about this reminiscence of home. The wearing of garlands was an essential part of a Greek symposium (see BECKER'S *Charicles*, sc. 6), but here there are no flowers to make them of :

¹ This is of course mainly a matter of climate. A Frenchman or an Italian would make a similar remark about wines which we in England drink neat or—if mixed—mixed only with stronger spirit.

so, rather than not keep up the home-fashion, they twine wisps of hay to make them garlands. This thoroughly Greek adornment is humorously heightened by the contrast of the Armenians with their *βαρβαρικάς στολαῖς*.

ὅσπερ ἐνεοῖς] By signs, as you would to a mute. Not knowing Armenian, they had no other means of communication. The Komarch spoke Persian.

35. ἑαυτοῦ] i.e. τοῦ κωμάρχου.

τοῦ Ἑλλίου] It was a Persian custom. Cp. *XEN. Cyrop.* viii. 3. 12. (of Cyrus' triumph), *μετὰ δὲ τοῖς βούς ἱπποὶ ἤγοντο θύμα τῷ Ἑλλίῳ.* *HEROD.* i. 216, *θεῶν δὲ μόνον Ἑλλιον σέβονται, τῷ θύουσι ἱπποὺς. νόος δὲ οὗτος τῆς θυσίης τῶν θεῶν τῷ ταχίστῳ πάντων τῶν θνητῶν τὸ τάχιστον δατέονται.*
τῶν πόλων] See § 24.

36. σακία περιελθὲν] A common custom in the Caucasus to prevent sinking in the snow. Compare the snow-shoes worn in Canada, and the habit of wearing a woollen sock over the boot in slippery weather.

CHAPTER VI.

1. τοῦ ὅρι ἡβάσκοντος] The repetition of the article implies that he had other sons besides this.

ἔχων καὶ τοῦτον ἄπλου] He might go away with him, *i.e.* he might take him with him when he parted from them. The Komarch's slaves were left to wait upon him, but his son was kept as a sort of hostage for his father's good behaviour.

2. διὰ χιόνος] Xenophon says very little after this of the snow, but as, beginning in November, it generally lies at this great elevation nearly six months, it must be added to the difficulties of the Greeks through the rest of their march over this high table-land. All travellers who have been in Armenia in the winter speak, as Colonel Chesney does, of the depth of the snow as interfering with their progress.—(*Narrative of the Euphrates Expedition*, p. 120.)

οὐκ εἶεν] *sc. κῶμαι*, there were no villages.

3. τοῦτο δὲ, κ.τ.λ.] 'This was the only cause of disagreement between Cheirisophus and Xenophon during the whole march, his maltreatment and careless custody of the guide.' His *ἀμέλεια* was that, having thrashed him, he had not put him in confinement.

πιστοτάτῳ ἐχρήτο] 'Found him most faithful.' So *utor* in Latin; 'facili me utetur patre,' *TERENCE, Heaut.* ii. 1. 5.

4. Their three days' march would have brought them near the watershed that separates the Euphrates (*Murad*) and the Araxes (*Aras*) to the third and highest plateau of the Armenian highlands, whose average height

is little less than 6000 feet above the sea-level. They would be in the district of Chynys, and from there would follow the course of the present road to Erzeroum, crossing the depression between the Bingöl Dagħ and the Kazbel Dagħ.

ἀνὰ] 'At the rate of.'

4. Φᾶσιν ποταμόν] The *Aras* (or *Araxes*), of which the upper part is still called the *Pasin-su*, the district being also named *Pasin*. It seems fair to conclude that the *Phasiani* belonged to this same district, and not, as some have thought, to the *Colchian Phasis*.

The Greeks would probably cross it at Küllü, and march along it to a little distance beyond the confluence of the stream from *Hassan Kaleh*. It is needless to take them a longer march along it under the false impression that it was the *Colchian river*, and would bring them in time to the *Euxine*. The Greeks knew that when they had passed the *Tigris* and *Euphrates* at their sources they were to march westward or northward to the *Euxine*, and would hardly march for seven days due east. They might well in such a difficult march spend seven days in reaching the points mentioned.

5. τῇ εἰς τὸ πῆλον ὑπερβολῇ] Crossing over the *Kiretschli Dagħ*, a broad ridge of mountain (see § 11), to the head-waters of the *Olti Su* (the district of *Nariman*). Professor Koch takes them first a longer distance along the *Araxes* to *Mandshigerd*, but makes them return to this pass. Mr. Grote takes them to *Erzeroum*, and then again eastward, to pass this watershed.

Here they were met by a combined force of the *Chalybes* and *Taochi* and *Phasiani*; which shows that the report and fear of them was noised abroad. The *Chalybes* seem to have been a widely-extended tribe in this region. We read of them again in the fifth book as iron-workers near *Cerasus*. (From this fact comes the Greek name, *χάλυψ*, for steel, and our name for ferruginous springs.) The *Taochi* were a warlike tribe (see ch. 7) who dwelt in the mountain-valleys north-east of *Erzeroum*, the chief of which is watered by the *Olti Su*. The name *Taikh* is still given to the district. The *Phasiani* belonged to the district of *Pasin*, through which the Greeks had just come. They had probably fallen back on these allied tribes for help.

6. κατὰ κέρας] In column.

παράγειν τοὺς λόχους] To bring the companies forward into line. For an account of this manoeuvre see note on iv. 3. 26.

καὶ τοῖς ἄλλοις] He did it himself, and passed word to the other officers to do the same.

8. παραγγεῖλαι . . . βουλευέσθαι] Note the change of tense: 'we should pass the word . . . and proceed to debate.'

9. ἐμοὶ δέ γε δοκεῖ] 'Well, for my part, I think; ' γε belongs to ἐμοὶ.

τὴν τήμερον ἡμέραν] So in DEMOSTHENES li. 23. ἡ τήμερον ἡμέρα, Compare the French aujourd'hui = ad diem de hodie.

10. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι] 'If we cannot help fighting,' but we may possibly avoid fighting; and so the important thing is to consider whether we should not like an easier passage in order that we may have the least possible loss.

σάματα] Parallel with τραύματα.

11. ἐστὶ πλέον ἢ ἐπὶ] 'Extends for more than . . .' We should put the preposition before the comparative. Cp. vi. 2. 2, τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια; *Agesilaus* ii. 1, ταύτην μείον ἢ ἐν μηνὶ κατήνυσεν, in less than a month.

ἀλλ' ἢ is used of exceptions after negatives. It appears to arise from a confusion of two constructions, οὐδαμοῦ ἀλλὰ (μόνον) κατὰ τὴν ὁδὸν and οὐδαμοῦ ἄλλοθι ἢ κατὰ τὴν ὁδόν.

τοῦ ἐρήμου ὅρου stands first for emphasis, and as common to the two verbs κλέψαι and ἀρπάσαι.

κλέψαι λαβόντας] The ordinary construction (κλέψαντας λαβεῖν) is abandoned here in order to give prominence to the verbs in the infinitive.

μᾶλλον is not unfrequently added to intensify a comparative.

Xenophon's proposal is to strike the hill at another point, and to get on a level with their opponents, so as at any rate to save the disadvantage of having to climb the hill in the face of an enemy.

12. ἡ τραχὺς, κ.τ.λ.] 'A rough road is easier for the feet when you go along it without having to fight than a level road when your head is exposed to a strong fire.' There is a sort of playful contrast in ποσὶν and κεφαλῇ.

13. ἀπελθεῖν τοσοῦτον, κ.τ.λ.] 'To go to a sufficient distance to avoid their noticing us;' i.e. their hearing the men marching, or the noise of their arms. Cp. THUC. iii. 22, ὅπως τὰ θπλα μὴ κρούμενα πρὸς ἄλληλα αἰσθησιν παρέχει (of the Plataeans escaping by night).

δοκοῦμεν δ' ἂν, κ.τ.λ.] 'It seems to me that if we make a feint of attacking the pass by the road we are now in, we shall find the mountain less protected, for the enemy will be more likely to remain in a body where they are.' ἂν is repeated in the first clause after the emphatic word ἐρημωτέρῳ, and is carried on to μένοιεν in the second. So *Cyrop.* v. 1. 21, αἰσχυνομένην ἂν εἰπεῖν, νομίζοιμι γάρ, κ.τ.λ.

14. συμβάλλομαι] sc. λόγον, *Cyrop.* ii. 2. 21; PLAT. *Sympos.* 185 C., ταῦτά σοι περὶ Ἑρωτος συμβάλλομαι.

ἑμοίων] Peers. The population of Laconia was divided into three classes, Spartans, Perioeci, and Helots. The first class were the descendants of the Dorian settlers, who inherited the full rights of citizenship and of holding office, but on two conditions: (1.) that they should submit to

the training ordered by the code of Lycurgus; (2.) that they should pay their share of the public mess or Syssitia. As families increased, many became unable to do the latter, and so a further distinction was introduced, those who kept their full rights being known as Ὀμοιοι, or Peers, the rest as Ἰπομειλῶνες, or Inferiors. See GROTE, Part ii. ch. 6.

κλέπτειν μελετᾶν] This practice is alluded to in Xenophon's treatise *De Reipub. Laced.* ii. 6. The rations served out to the lads of Sparta were somewhat scanty, and they were allowed to supply their deficiency by stealing anything of the nature of food (ὅσα μὴ κωλύει ὁ νόμος) under penalty of a severe thrashing if they were found out. The object thus somewhat strangely aimed at was to encourage fertility of resource.

15. μέντοι] 'To be sure, withal.' MADV., *Gr. Synl.* § 254. In the next section it is repeated: Ἀλλὰ μέντοι, 'well, for the matter of that;' καὶ τοὺς κρατίστους μέντοι, 'and the noblest, in fact.'

16. κλέπτειν τὰ δημόσια] Cp. vii. 6. 41. Embezzlement is simple theft.

τοῦ κινδύνου] Cp. Aeschines i. 113, οἱ νόμοι κελεύουσι τῶν κλεπτῶν τοὺς ὁμολογούντας θανατῶ ζημιοῦσθαι, τοὺς δὲ ἀρνούμενους κρίνεσθαι.

ἡμῖν goes with ἀρχεῖν—'to be your rulers.' The speech is sarcastic: the demagogues who held sway at Athens are not κράτιστοι in a Spartan's eyes.

17. κλεπτῶν] Marauders.

τούτων καὶ πυνθάνομαι] 'From these I learn amongst other things.'

νέμεται] 'Is pasturage.'

βατὰ] The ground will be accessible. Cp. iii. 4. 49, βάσιμα.

18. ἐν τῷ ὁμοίῳ] 'On a level with them on the heights.'

20. Methydrium is a town in the centre of Arcadia.

ὁ Χίτος] The article particularises him. His merits were well known, cp. iv. 1. 28.

πυρὰ καλεῖν πολλὰ] For warmth, to guard against night attack, and to be a signal to their friends of their success.

22. ἐγρηγόρεσαν] 'Kept watch,' kept awake. They suspected a surprise.

23. Join κατὰ τὰ ἄκρα ἐπῆρσαν.

24. τοὺς πολλοὺς] 'The main bodies.'

συμμιγνύασιν] This form is somewhat rare, the commoner form being συμμιγνύουσι. Cp. vi. 3. 5. Plato prefers the older form.

25. δρόμῳ] 'At a run,' at the double. βάδην ταχὺ, 'at a quick march.'

26. τὸ ἀνω] Their detachment on the heights.

CHAPTER VII.

1. Ταόχους] There can hardly be a doubt that the land of the Taochi is represented by the modern Taikh (for other districts of Armenia still retain the names given in Strabo), and it is plain from what follows that the five days' marching was *in* their land. For these five days no very great distance is required. It was midwinter (about the beginning of January), with deep snow on the ground in all likelihood;¹ they had to hunt about for provisions; and when they had found them they had to fight for them. The attack on the one fortress that Xenophon mentions, though it might be the most desperate, was probably not the only one of the kind. The πεδίον of the preceding section will be the plain between Nariman and Id.

εἶχον ἀνακεκομμένον] The emphasis is on εἶχον (cp. i. 3. 14, ἐχομεν ἀνηπακότες) and so the preposition is ἐν, not εἰς. This practice of collecting the property of the district in a sort of earthwork made of wattles covered with clay is still found among some of the Georgian tribes. CHESNEY, i. 159.

2. χωρίον] It is impossible to identify this position. It was protected by a river on three sides, and the Greeks apparently had to cross the neck of land on the fourth side, if they did not rather pursue the people to their hiding-place, in search of provisions. Prof. Koch says that the tower of Olti suits well with the description, but making allowance for all difficulties we may doubt whether the Greeks would go so far east. Kiepert thinks that they may have followed the valleys to the junction of the Olti Su with the Tschoruk, but for this again the distances are too great.

εἰς χωρίον] Because χωρίον includes the surroundings of the place.

συνεληλυθότες ἦσαν] This form of the pluperfect brings out more plainly the fact that they were gathered *in* the place.

εὐθὺς ἦκον] 'As soon as he arrived.'

ἀθρόοις] 'In a body,' so as to form a continuous line. They could only come up, as the previous sentence shows, in detachments.

3. τὰ ἐπιτήδεια] 'The (necessary) provisions.'

4. Join τὸ κωλύον εἰσελθεῖν, 'the hindrance to their entry.'

'Ἄλλὰ is not in the best MSS., but seems wanted to introduce the answer—'Why, there is but this one passage.'

μία αὕτη πάροδος ἐστίν] αὕτη is here the subject, μία πάροδος the predicate; otherwise πάροδος would have the article (*Syntax*, § 6 a.)

¹ Col. Chesney found it very deep in this part of Armenia in December 1831 and January 1832.

δε δ' ἂν καταληφθῇ, κ.τ.λ.] 'Whoever is caught by them is reduced to this plight.' καταληφθῇ, literally, is 'overtaken,' 'cannot get out of the way soon enough.'

5. ἄλλοι τι ἤ] *Νοησε* —? Cp. ii. 5. 10.

ἐλίγους τούτους ἀνθρώπους] Here also the absence of the article shows that ἐλίγους ἀνθρώπους is the predicate: these, (who are but) a few men.

6. βαλλομένους] 'Under fire.'

ἀνθ' ὧν] 'Facing them,' and so, as they would be looking towards the fort, behind them.

φερομένων] 'Thrown.'

ἤδη] 'After that.'

παραδραμεῖν] 'To run across,' possibly with the idea of running a gauntlet.

7. αὐτὸ ἂν τὸ θῶν αἰ] 'That will be the very thing we want; for they will use up their stones the sooner.'

θυνόμεθα] sc. παραδραμεῖν.

8. ἐπισθοφυλάκων is an adjective. Cp. iv. i. 26, λοχαγοὺς καὶ πελτάστας καὶ τῶν ὀπλιτῶν.

ἡγεμονία] 'The first place on the march.' The λοχαγοὶ took this place in turns, the order of march determining the place in line in case of battle.

9. ἐπίστασαν] 'Made their men halt.'

τὸν ἑνα λόχον] The one of which Callimachus was captain.

10. δύο καὶ τρεῖς] 'Two or three.'

ἐφ' ἑκάστης προδρομῆς] 'Each time that he ran forward, more than ten waggon-loads of stones were spent.'

11. οὐδὲ παρακαλέσας] 'Without calling upon Aristonymus even. This requires some care: the second οὐδὲ = nor, but οὐδὲ . . . οὐδὲ cannot = neither . . . nor, any more than δὲ . . . δὲ could = both . . . and. Cp. iii. 1. 27, οὐδὲ ὁρῶν γινώσκεις, οὐδὲ ἀκούων μέμνησαι. 'Even what you see with your eyes you cannot discern, and what you hear you do not remember.'

12. ἀρετῆς] i.e. the reputation for valour. Cp. VIRGIL, *Aen.* vi. 807, 'virtutem extendere factis.'

13. ῥίπτοθαι] The imperfect, of the women one after the other: the participle is not used in a temporal sense (*Syntax*, 58 δ), but in the place of another verb = ἐρρίπτουν καὶ . . . The form ῥίπτω seems to be preferred in the present, in the sense of throwing down from a height, the other tenses (as ῥίποντα below) being formed from ῥίπτω.

ἐπικατέρριπτον] Note the prepositions—they threw themselves down after them.

15. Χαλύβων] From this point it is very difficult to trace the route of the Greeks. It seems most probable that from the valley of the Olti they tried to strike into the road which now leads from Erzeroum to Trebizond, but that, owing to the resistance of the Chalybes, they had to turn aside to the north-east along the valley of the Tschair Su, which would bring them into the valley of the Tschoruk.

These *Chalybes* seem later to have been called *Chaldasi*, and the district south of Kerasus (where they are mentioned in book v.) is still called by the Turks *Keldir*. (See Kiepert's Map.) The mountain-ranges of Pontus north of Taikh and west of Trebizond also bear in Armenian the name Chaghdiikh, *g* representing *l* in Armenian.

Θάρακας λινόθης] They were made of several folds of linen well soaked in vinegar and salt, and then pressed or beaten together, into a solid plate.

πτερόγυν] Flaps to protect the hips. Instead of them they wore a sort of kilt of twisted cord such as are put on horses to keep off the flies.

16. ξυήλην] A short curved sword or knife. Compare the Indian's scalping-knife. *ὅσον*, 'as large as.' *ξυήλην* is attracted into the same case. καὶ ἀποτέμνοντες, κ.τ.λ.] 'And they would cut off the heads of their foes and march off with them.' The present participle is equivalent to *ἀπτεμνων* καὶ. . . .

ἑμῶλλον] The imperfect in this construction is rare. We generally find the optative as in § 17 (*Syntax*, 40 b.)

μίαν λόγχην ἔχον] It had only the head, and not the spike at the bottom (*σπύραξ*) which the Greek spear had, to fix in the ground.

17. μαχομένους] 'Ready to fight.'

ἐν τούτοις] They remained there. For this pregnant use Vollbrecht compares CAESAR, *Bell. Gall.* v. 10, 'naves in litore ejectas.'

λαμβάναν . . . διεπράψαν] A good instance of the distinction pointed out in *Syntax*, § 49 a. The infinitive which denotes the natural and intended consequence of *ἀνακεκομισμένοι ἦσαν* implies the actual consequence, *οὐδὲν εἶλασθαι*. The actual consequence was that they supported themselves on the Taochian booty; but that was not a natural or intended result of the action of the Chalybes, which would rather have been their starvation.

18. Ἀρπασον] The Tschoruk Su, the Apsarus of Pliny, a considerable river that flows to the south of the Balkhar Dagb, the great mountain-range of Eastern Pontus, and empties itself into the Black Sea by Batoum near its south-eastern extremity. They would probably strike this river near Ispir or Pertatrek. There is no river, however, in this part of the country, which is 400 feet broad. If the number is correct, they must have come to it at some point where its bed is flat and marshy, so that it overflows its banks in the winter season.

Σκυθινῶν] Of these people nothing certain is known. They are supposed to be a remnant of a body of Scythians or Tartars, who invaded

Armenia and Media, and after twenty years' occupation were driven out by Cyrus. (HEROD. i. 105.) The main difficulty of identification is in the words *δὴ πῆδον*. Prof. Koch says, 'A single glance at a map will show that the country through which the Greeks were passing is covered with mountains. The only plain of any extent to be found is in the district of Ardahan.' He therefore takes the Greeks eastward to the valley of the Kur, and places Gymnias at Ardanutsch, supposing that they afterwards crossed the mountains in a W.N.W. direction to Trebizond. But a consideration of the distance and of the severity of the winter in this neighbourhood makes the theory improbable. May not *δὴ πῆδον* mean simply that they had no mountain to cross, but went along the valley? Kiepert considers that the widening of the valley near Ispir may satisfy the conditions, and has an ingenious argument for identifying the Scythini with the inhabitants of this district. The names *Syspiritis* and *Hyspiratis* are found in Strabo applied to it, and correspond with the Armenian name *Sper*; and in the list of tribes enumerated in vii. 8. 25, we find the name of the *Hesperitae* associated with the Phasiani, the Scythini being absent. He suggests, therefore, that *Hesperitae* is either another name for the Scythini, or a name of one division of them. That they were under the same satrap with the Phasiani is not inconsistent with the existence of the independent tribes of Taochi and Chalybes in their midst: such a thing is common enough even now in mountainous districts in the East. At any rate we may conclude that if, as seems almost certain, the *Hesperitae* are the same with Strabo's *Hyspiratae*, the Greeks did pass by Ispir.

If this suggestion is correct, the villages would lie at the upper end of the Tschoruk valley. Colonel Chesney places them in the neighbourhood of Baiburt.

It is to be noted that we are not told whether the march to the Harpasus is included in the seven stages of § 15. It may have involved additional time.

19. *Γυμνίας*] Mr. Grote would identify this city with the modern Gümiş Khane, which, says Mr. Hamilton, 'is celebrated as the site of the most ancient and considerable silver-mines in the Ottoman dominions.' 'Here is not only great similarity of name and likelihood of situation, but the existence of the silver-mines furnishes a plausible explanation of that which would otherwise be very strange—the existence of this "great, flourishing, inhabited city" inland, in the midst of such barbarians.' It lies on the *winter* road from Trebizond to Erzeroum, and its distance from the former place is about eighteen hours, or forty English miles. The argument from the name, however, is shown by Kiepert to be fallacious, the first part of it, Gümiş, being simply the Turkish for silver, and the second half, Khane, the Persian for house; and while the neighbourhood of ancient silver-mines such as those at Gümiş Khane and Baiburt would account for the existence of a large and prosperous town, such a town would be more

likely to be built in the plain than in a narrow valley like that of the Kharshut. It seems better, therefore, to place it with Kiepert a little north-west of Baiburt, where the Tschoruk bends to the east, and where in later times stood the Roman frontier fortress of Domana. Other identifications are Ispir on the Tschoruk (AINSWORTH); Artanudsch on a tributary of the Tschoruk (KOCH); and Gemerî on the Kara Su (CHESNEY).

20. ἐκαίνοσ] sc. ὁ ἡγεμών.

πέντε ἡμερῶν] From its position probably a gloss from τῇ πέμπτῃ ἡμέρᾳ (§ 21).

ἐνέβαλεν] 'Entered,' invaded. Krüger thinks it is to be taken transitively, 'made them enter,' but there is no instance of this use.

αἶθεν] A poetical word.

21. τὸ ὄρος] The hill that the guide had named.

ἱερὸν, which is not found in the best mss., is probably an interpolation.

Θήχη] Diodorus calls it Σήμιον. It is generally identified with the Tekieh-Dagh, a ridge above Tekieh, a village a little to the east of Gümisch Khane. Professor Koch objects that this is not high enough, and no one appears to have practically tested whether the sea is visible from any part of it. The narrative implies that, while the Greeks may have been taken out of their direct road by the guide from Gymnias, yet, when he left them, he put them in their way to Trebizond; that he returned, and they went on. The *whole army*, with its baggage, etc., would not have gone up the hill to see the sea and come back again by the same way, as Colonel Strecker makes them do. I have followed here Mr. Grote and Mr. Ainsworth. It is possible with this identification to account, on the whole satisfactorily, for the rest of the route, but a more thorough survey of the Pontus mountains will probably alter entirely our notions of the track which the Greeks followed (see additional note at the end of this Book).

22. εἰποντο γάρ] Explains ἄλλους; fresh foes were attacking them in front—fresh foes, I say, for they were always following in the rear.

δασαῶν βοῶν ὀμοβόεα] 'Of shaggy, untanned cowhide.'

23. οἱ αἰεὶ ἐπιόντες] 'Those who kept coming up.'

24. παρεγγυόντων] 'Passing it on, like a watchword, to their comrades behind.' Cf. VIRG. *Aen.* iii. 523:—

'Italiam primus conclamat Achates
Italiam socii læto clamore salutant.'

It is plain from v. i. 14 what 'the sea' meant for them. It was not home, it is true, but it was an end to their painful marches, and to their sufferings from cold and privation and fatigue. Their perils were over, as they thought, and they might now comfort themselves with the hope of an early return to friends and home, and to a more endurable life.

25. *δτον δή*] A kind of attraction for *παρεγγυήσαντός τινος, ὅστις δὴ ἦν*. Cp. v. 2. 24, *δτον δὴ ἐνάψαντος*.

27. *ἀπὸ κοινῆς*] 'By general subscription.'

Μάκρωνας] The inhabitants of the Korash-Dagh district north of Gülmisch Khane. They are said by Strabo to be the same with the Sanni or Tsanni, whose name still remains in the district of Tripolis, west of Trebizond. Professor Koch sees another trace of the name in the Makur-Dagh, a summit of the Pontic range lying on the way between the Khatschkhar-Dagh and Trebizond.

CHAPTER VIII.

1. *τὸν ποταμὸν*] If the Tekich-Dagh represents *Θήχης*, they would descend it in a north-west direction into the valley of the Kharshut river, which falls into the Euxine at Tarabülüs (Tripolis). They would have this river on the left, and the high crags of the Korash Dag on the right, the boundary river being an affluent of the Kharshut which falls into it from the east.

2. *ἐπὶ δέξιον*] So two MSS. for *ὑπερδέξιον*, which means simply 'lofty.'

οἷον χαλεπάτατον] *οἷον*, like *ὡς* and *ὅσον*, is elliptical, *ἡδυνάτο* or some such word being understood (*Syntax* 57).

δε' οὖ] The antecedent is *ὁ ὀρίων (ποταμός)*, as is plain from the fact that the Makrones were there to dispute their passage. Kühner strangely refers it to *ἄλλος ποταμός*. *οὗτος* is also the boundary river.

ἐκοπτον] To form a bridge, or rafts; or possibly, if the timber was small, merely to clear the way.

3. *λίθους ἔβριπτον*] The natural interpretation is that they threw stones at the Greeks which did not reach them and caused no harm, so that Xenophon humorously says they took to throwing stones into the river. Kühner and Krüger say they threw them into the river so as to step on them and get within shot.

4. *γινώσκου*] 'He recognised the language.'

ἐμὴν ταύτην πατρίδα εἶναι] 'That this is my country.' *ἐμὴν πατρίδα* is the predicate, so there is no article.

5. *διαλέγου*] 'Enter into conversation.'

ἐπατήσαντος] sc. *αὐτοῦ*.

ἀντεπατάχεται] This Ionic form of the 3 plural of the perfect passive is used four times by Thucydides. It may have been used in military language as the readier form.

6. καὶ ὑμεῖς] Condensed: 'You too wish to be our enemies, seeing that you are coming to invade our land.'

οὐ κακῶς γε ποιήσομεν] γε asserts with a qualification: 'We are coming, it is true, but not with any harmful intent.'

7. ὅταν ἂν] sc. ἐλθρήσμεν. The ἂν belongs to the apodosis of a compressed conditional (*Syntax* 54 δ).

ταῦτα πιστὰ εἶναι] 'These were their pledges.' The exchange of spears was their way of ratifying a compact.

8. Κόλχων] They held at this time the coast of the Euxine eastward from Trebizond to the Phasis.

9. ὁρος μέγα] Apparently the pass of Zigana across the Kolat-Dagh, the Colchians being posted at the summit of the pass. This pass is also known by the name of a village on the northern side as Karakaban, and is described in HAMILTON'S *Researches*, vol. i. p. 164 foll., and in CURZON'S *Arménia* (p. 173). The latter speaks of scrambling about on rocky ledges, and crossing torrents and snow-drifts, as his main experience.

His book, with its interesting descriptions of the difficulties of Armenian travel, is a good antidote to the older theories as to the wanderings of the Greeks into the far east. He mentions, for instance, his having met a rich Persian merchant on the 2d of January at Chadrak on the road to Baiburt, who had been eighteen days on the way from Trebizond, which was but thirty-two hours of Tartar posting. And he sums up the whole in the following words: 'The description of Armenia and the adjacent districts in the foregoing pages will have sufficed to give a general idea of the many difficulties to be encountered by those whose business leads them through this inhospitable region, where they meet with impediments at every step, from the lofty mountains traversed by roads accessible only to mules and horses, the extreme cold of the high passes and elevated plains, the impossibility of obtaining provisions, and the savage character of the Koords and other wandering tribes who roam over this wild country. If a traveller, accompanied by a few followers and assisted by firmans from the Sultan, finds this journey arduous in the extreme, how much more so must it prove to the general in command of an army, with many thousand men to provide for, with heavy baggage to encumber his march, on roads inaccessible to carriages or wheeled vehicles of any kind! and if to these is added an enemy on the alert to cut off supplies, to harass the long straggling line of march, and to attack the passing army in narrow defiles from behind rocks, and from the summits of precipices, where they are safe from molestation, it will be understood that the difficulties presenting themselves to military operations in these regions are almost insuperable. . . . It was the impassable character of this country, and the treacherous habits of the robber tribes of Koordistan, which made the retreat of Xenophon and the Ten Thousand through the same regions the wonderful event which it has always been considered.'

10. ὀρθίους ποιῆσαι] 'To form them in column.' The inequalities of the ground would make a uniform pace impossible, and so the line would be broken; and the confidence which a compact order gives would be destroyed.

Order: *ἔταν τεταγμένοι εἰς φάλαγγα ὀρώσι ταύτην* (sc. τὴν φάλαγγα) *διεσπασμένην*.

11. ἐπὶ πολλοῖς] 'Many deep' (generally ἐπὶ πολλῶν). A deep phalanx would be outflanked; a shallow one would easily be broken by any concentration of the enemy's force. On the other hand by detached columns it would be possible to cover, and more than cover, the whole of the enemy's line, and each column could pick its own path.

12. διαλυπόντες τοῖς λόχοις] 'Placing the companies at intervals,' *ἰκ.* leaving intervals with the companies.

ὅσον has the construction of *ὥστε*, but is preferred to it as indicating more closely the length of the line. Cp. iv. 1. 5, *τῆς νυκτὸς ὅσον σκοταῖους διελθεῖν τὸ πεδίον*.

πρώτοι] The lochagus was at the head, and the picked men were in the first rank of the company in marching order.

λόχος] Probably this should be *λοχαγός*. *ἄγειν* is not used of soldiers marching.

13. The only danger to a company in this order would be a flank attack, and they will not be foolish enough to risk that and place themselves between two fires.

οὐδὲις μηκέτι] The construction and meaning of *οὐ μὴ* is extended to their compounds. 'There is no fear after that of one of the enemy standing his ground.'

14. ἐπὶ τὸ εὐώνυμον] Where he, as leader of the rear, would be stationed.

ἐνθα] *i.e.* at the sea.

ὁμοῦς καταφαγεῖν] An exaggerated expression for 'to destroy utterly.' Cf. HOM. II. iv. 35, *ὥμῶν βεβρώθους Πριάμον Πριάμου τε παῖδας*. Faesi compares xxiv. 212, where Hecuba says of Achilles *τοῦ ἐγὼ μέσον ἦπαρ ἔχοιμι ἐσθέμεναι προσφύσα*.

'I could eat him up' is the natural expression of a bloodthirsty vengeance.

15. ἐν ταῖς χώραις] 'In position.'

σχεδὸν εἰς τοὺς ἑκατον] Apparently the normal number of the *λόχος* was 100 men, but there were gaps caused by losses on the way. *σχεδὸν* 'close on,' from the root of *ἔχουσθαι*, 'to hang on to,' 'be near.'

τριχῇ] In three bodies of close on 600 each.

16. *εὐχέσθαι*] 'Vota facere.' They vowed offerings to the gods; cf. § 25. Chelirisophus was on the right wing, Xenophon on the left.

17. *διεσπάρθησαν*] Some of the best mss. have *διεσπάρθησαν*, but this seems the better reading, for the point is that their line was broken, as is explained by the rest of the sentence. So in the next sentence Schneider's correction *διαχέζοντας* for *διχάζοντας* is unmistakably right.

18. *οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί*] The peltasts that were stationed with the Arcadian troops, evidently (§§ 15, 16), in the centre. In 3. 22, Æschines is with Cheirisophus, but there are on that occasion apparently only two divisions.

ὄν] Agrees with *ὀπλιτικὸν* in sense.

19. *ἤρξαντο*] sc. *οἱ πελτασταί*.

κώμαις] These villages would appear to have been at the summit of the pass.

20. *τὰ μὲν ἄλλα*] May be an accusative of reference, or possibly an anacoluthon, *οὐδὲν* being inserted for emphasis' sake, instead of continuing *οὐκ ἦν θάυμαστόν*.

καὶ τῶν κηρίων, κ.τ.λ.] 'And all the soldiers that ate of the honey-comb lost their senses and were seized with sickness and diarrhoea, and not one of them could stand erect.' Pliny (N.H. xxi. 13), alludes to the same fact: 'Aliud genus in eodem Ponti situ, gente Sannorum, mellis, quod ab insania, quam gignit, mænomenon vocant. Id existimatur contrahi flore rhododendri, quo scatent silvæ.' And Mr. Hamilton says (*Researches in Asia Minor, etc.*, vol. i. p. 160): 'The honey of Trebizond still retains the intoxicating qualities which Xenophon and Strabo attributed to it in its effects on the Greeks in their retreat, and upon the soldiers of Pompey.' (The Heptacometæ destroyed three squadrons of his troops by placing cups of this honey in their way, and falling upon them, when intoxicated with it.) 'I even found that all the honey here had a very bitter flavour, although it is chiefly the wild honey which possesses such deleterious qualities. It is said to be produced by the bees feeding on the flower of the Azalea Pontica, which grows in great luxuriance on the hills above the town.' Prof. Koch discusses Xenophon's statement at some length, having himself sought in vain for this poisonous honey, and maintains that it must have become noxious from bad keeping or being kept too long; that a natural instinct will keep bees away from poisonous plants. Col. Strecker however shows that Koch's experience is not conclusive. He says: 'Honey of this kind, thin and watery, dark coloured and peculiarly bitter, is sold to this day in the markets of all the ports of the Black Sea between Ordu and Batoum. Taken in its natural state, it produces the symptoms which Xenophon describes. Yet because of its cheapness, it is much used by the poorer class, but only after it has been boiled and mixed with other substances containing sugar, and that only in small proportions.' He also attributes the poison to the bees feeding on the flower of the yellow azalea, which he saw in some places fenced off that the sheep might not get at it, and was told that it made them ill.

ἀποθνήσκουσι] 'To men in their last agonies.'

21. ὡς περ τροπῆς γενημένης] 'As many as after a lost battle.'

22. Τραπεζοῦντα] Tarabuzun, or Trebizond. 'Beyond the low hills on which the town is built, and a little to the S.E. rises a steep and almost insulated hill, forming a perfectly level table-land, from which the town must have taken its name' (τράπεζα, a table).—HAMILTON.

Σινοπέων] Sinope was a colony of Miletus. The name is familiar to Englishmen from the defeat of the Turkish fleet by overwhelming numbers of Russians, and the wholesale massacre that followed, at the commencement of the Crimean war (Nov. 30, 1853.)

24. συνδιεπράττοντο] Mediated, or backed up their negotiations. The Colchians in the plain were more or less dependent on the people of Trapezus, and were therefore protected by them.

25. σῴτηρι] sc. σωτήρια, thank-offerings for their safety.

ἡγεμόσυνα] One of Heracles' titles is the Guide, ἡγεμῶν, (cf. vi. 2. 15, τῷ ἡγεμόνι Ἡρακλεῖ) he being himself the prince of wanderers.

ξυλή] cf. iv. 7. 16. note.

δρόμον] 'The course.'

26. τὰ δέρματα] The skins of the victims, as prizes for the winners; or (Krüger) the skins as the well-known and regular prizes. Cf. HEROD. ii. 91. 2. ποιεῖσι δὲ τὰδε Ἑλληνικὰ τῷ Περσεῖ ἀγῶνα γυμνικὸν τιθεῖσι διὰ πάσης ἀγωνίης ἔχοντα, παρέχοντες ἀεθλα κτήρεα καὶ χλαῖνας καὶ δέρματα. ἐν σκληρῇ καὶ θασεὶ οὕτως] 'On ground so hard and stubbly.'

27. οἱ πλείστοι] Naturally there were but few, if any, παῖδες in the Greek force.

δόλιχον] The stadium was a single length of the course, 600 Greek feet, about 202 English yards; but the δολιχόδρομοι went round the goal and then back and round the pillar which marked the starting-point, till they completed the number of stadia (or laps) that they had to run, which was variable. The ordinary number was 12 or 24 (= 12 διανῶσι, or double courses.)

παγκράτιον] A combination of boxing and wrestling. The combatants fought naked, with their bodies anointed with oil and then covered with sand, to give a grip. They did not use the cæstus or heavy boxing-glove, or at least only the plain straps to protect the arm; so there was little chance of serious wounds. It is spoken of as the most beautiful of athletic contests (see an interesting article by Dr. Schmitz in the Dictionary of Antiquities.)

κατέβησαν] Like *descendo* in Latin, the technical word for entering the arena.

28. The βωμὸς was the starting-place, and the sea-line apparently the goal, so that in the διανῶσι the horses had to turn actually in the water.

κάτω] On the way down.

ADDITIONAL NOTE

ON THE ROUTE OF THE GREEKS AFTER LEAVING THE PLATEAU OF ARMENIA.

The difficulty in tracing the course of the Greeks in the retreat is due to the absence of mention of any *definite* places. We know that they crossed the Euphrates, and that they came to the Harpasus, but we do not know at what points they struck those rivers. We know that they passed through certain tribes, but we have not the evidence necessary to fix with exactness the locality of those tribes. Could we be certain of the measurement of distances we should have some help, but we have seen that where it is possible to compare Xenophon's statistics with actual distances, his unit of measurement is a variable one. We are obliged, therefore, to feel our way, and can only claim for any route we lay down a greater or less degree of probability.

In laying down the route through Armenia I have carefully examined the views of travellers and previous commentators, and have in the main followed the lines of Koch and Kiepert, but with a general inclination to shorten the distances they allow, believing that Xenophon's silence is no proof that the Greeks had not to go through the usual hardships of Armenian travel, and to bear the usual inclemency of an Armenian winter. There may have been times when there was no snow in the lower valleys or on the slopes facing south; indeed, the expedition against the enemies of the people of Gymnias and the attack on the fort of the Taochi seem to imply this; but the snow which tried them so severely in the valley of the Murad Su can hardly have disappeared when they were on the next plateau, nearly 2000 feet higher.

In the last five days' journey I have followed Mr. Ainsworth's *Commentary*, which agrees in part with Colonel Chesney, but I cannot look upon the route so fixed as final. In a reply to a paper by Colonel Strecker, an officer in the Turkish service,¹ who holds that the Greeks turned westward after crossing the Euphrates and rounded the Bingöl Dag at its western end, Herr Kiepert has given good reasons for supposing that the territory of the Makrones lay north of the chain of mountains that forms the left boundary of the valley of the Tschoruk, and that Mount Theches must have been betwixt it and the sea. With the mists that prevail in winter the sea would hardly be visible from a great distance or from a great height, and yet the guide is prepared to stake his life on showing them the sea from this mountain (iv. 7. 20). Again, that the Makrones dwelt to the north of this chain is implied by the statement of

¹ Now (*June 1877*), as Reschid Pasha, Governor and Commandant at Varna.

XENOPHON'S ANABASIS OF CYRUS, BOOK IV.

an old geographer (ARRIAN, *Periplus*) that the Machelones dwelt east of the Sanni (Xenophon's Colchi) close by Trebizond, extending down to the coast (*Máχωνες* would be a natural attempt to make the name more Greek, cf. *Hesperitæ* above), and the name Makur-Dagh, borne by one of the hills at the head of the Surmeneh valley, may have some connection with the old name. According to this theory, the last two days' march would be parallel to the coast, and the *ἔπος μὲν* of the Colchians would be near Surmeneh; and Herr Kiepert believes that if the upper valley of the Surmeneh river were explored the boundary river of 8. 1 might be found, and Mount Theches identified. There is an elevation marked in his map, with two streams, which appear to correspond with the description, but all the information about this valley appears from his own account to be at second-hand. See *Beiträge zur Geographischen Erklärung des Rückzuges der Zehntausend*. Berlin, 1870, p. 21. With this view Mr. Layard practically agrees (*Nineveh and Babylon*, p. 65).

P.S.—Mr. Bunbury (*History of Ancient Geography*, vol. i., p. 377) says, 'This suggestion appears highly plausible; but the route in question has not yet been followed by any modern traveller, and we cannot therefore determine fully how far it answers the required conditions.' For this reason, while I look with stronger favour than before on this theory, I have not thought it advisable as yet to alter the route marked in the map.—*March* 1882.

INDICES TO NOTES.

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 Armenian houses, iv. 5. 25.
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VOCABULARY TO BOOKS III. IV.

(See *Addenda*, page 104, for omitted words.)

N.B.—Words in brackets that follow the Greek words are kindred words in other languages, and are inserted in the hope that they may encourage a taste for philology. Words that follow the English are English words derived from the Greek, and may help to widen the pupil's knowledge of his own language, especially of its technical expressions.

The principal tenses of the older verbs will be found under the simple verb, which is marked off in the compounds by a hyphen.

The acute accent (´) on the last syllable of a word becomes grave (`) when it is not followed by a stop or comma.

ABBREVIATIONS USED.

<i>A. S.</i> ,	Anglo-Saxon.	<i>impers.</i> ,	impersonal.
<i>acc.</i> ,	accusative.	<i>indecl.</i> ,	indeclinable.
<i>adj.</i> ,	adjective.	<i>intr.</i> ,	intransitive.
<i>adv.</i> ,	adverb.	<i>L. or Lat.</i> ,	Latin.
<i>aor.</i> ,	aorist.	<i>mid.</i> ,	middle.
<i>c.</i> ,	<i>cum</i> (= with)	<i>O. E.</i> ,	Old English.
<i>comp.</i> ,	composition.	<i>part.</i> ,	participle.
<i>conj.</i> ,	conjunction.	<i>pass.</i> ,	passive.
<i>cp.</i> ,	compare.	<i>pf.</i> ,	perfect.
<i>dat.</i> ,	dative.	<i>plur.</i> ,	plural.
<i>dep.</i> ,	deponent.	<i>prep.</i> ,	preposition.
<i>E. or Eng.</i> ,	English.	<i>q. v.</i> ,	<i>quod vide</i> .
<i>Fr.</i> ,	French.	<i>sc.</i> , <i>scilicet</i> , namely or understand.	
<i>fut.</i> ,	future.	<i>St.</i> ,	Stem.
<i>G.</i> ,	German.	<i>subst.</i> ,	substantive.
<i>gen.</i> ,	genitive.	<i>super.</i> ,	superlative.
<i>imper.</i> ,	imperative.	<i>v. a.</i> ,	verb active.
<i>impf.</i> ,	imperfect.	<i>v. n.</i> ,	verb neuter.

A.

ἀβατος, *ov, adj.*, impassable. In iii. 4.

49, for horses; usually *ἀφικτα*.

ἀγαθός, *ή, όν, adj.*, good, honest, brave; of provisions, *ἀγαθά*, 'good things.'

ἀγγέλλω, *v. a.* (St. *ἀγγελ-*, *fut.*, *ἀγγελῶ*, *aor.*, *ἡγγειλα*, to carry a message, report, announce. (*evangelist*.)

ἀγγελος, *ό*, a messenger, envoy. (*angel*.)

ἀγείρω, *v. a.*, to assemble, get together, collect.

ἀγκος, *ος, τό*, (St. *ἀγκ-*, bent, curved, cp. *ἀγκάλη*, L. *uncus*, *angulus*, E. *angle*, *anchor*), a hollow, a mountain glen.

ἀγκυρα, *ή*, (Lat. *ancora*), an anchor.

ἀγνοέω, *v. a.* (St. *γνω-*, cp. *ἀμφιγνοέω*, *Anab.* ii. 5, 33, *γινώσκω*, L. *gnosco*, E. *know*), to be ignorant of, not to know.

VOCABULARY.

ἀγορά, ἡ, (ἀγείρω), the gathering-place, place of assembly, so market-place, market. ἀγορὰν παρέχειν, to provide a market.

ἄγρος, ὁ, (Lat. *ager*, G. *acker*, E. *acre*), a field.

ἄγω, *v. a.* (L. *ago*), *fut.* ἄξω, *aur.* 2, ἡγαγον, to drive, lead, bring, to march (of an officer leading his troops). In iv. 8. 12, *if λόχος is right*, to lead (*intr.*); ἐρήνην ἄγειν, to be at peace.

ἀγών, ὁ, a gathering for games, a contest, struggle. (*agonny*.)

ἀγωνίζομαι, *v. dep.*, to contend (*lit.* for a prize), to fight, struggle, with *acc.* of kindred meaning, στάδιον, iv. 8. 27.

ἀγωνοθέτης, ὁ, (ἀγών, τίθημι), a president in the games, a judge, umpire.

ἀειπνος, *on, adj.*, supperless.

ἀδελφός, ὁ, a brother.

ἀδράς, *adv.*, fearlessly.

ἀδιάβατος, *on, adj.*, of a river, impassable, not fordable.

ἀδικέω, *v. n.* and *a.*, to be unjust, to wrong, to injure.

ἀδόλως, *adv.* (δ, δόλος), guilelessly, honestly.

ἀδύνατος, *on, adj.*, (δύναμαι), impossible. *Actively*, weak, incompetent.

ἀεὶ, *adv.*, (Lat. *sempiternum*, G. *alw*, Goth. *aiws*, G. *ewig*, E. *ever*), always, still, from time to time.

αἰδέω, *contr.* εἶδω, *v. a.* and *n.*, to sing.

ἄθλον, τό, a prize (in the games), a recompense, reward.

ἄθροός, α, *on, adj.*, (ἀ κορυφῇ, ἄθροος, a buzz of voices), in crowds, all at once, all together.

ἀθύρνω, *v. n.*, to lose heart. be despondent, with *acc.* of cause.

ἀθυμία, ἡ, despondency.

ἀθυμός, *on, adj.*, (ἀ, θυμός), dispirited, despondent, *adv.* ἀθύμως.

αἰδέομαι, *v. dep.*, to feel shame, be ashamed before a person, τινά.

αἰδία, τά, the middle, the waist.

αἰδέω, οὗς, ἡ, shame, reverence.

αἰθήρ, ἡ, the open sky; ὑπὸ τῆς αἰθέρας, *sub dno*, in the open air.

αἶθε, *v. a.* (L. *aestus*, *aestas*. A.S. *dd*, a funeral pile), *in pres.* and *imperf.* only, to kindle, burn; *intr.*, to blaze.

αἰκίζομαι, *v. mid.* (ἀ-εὐκής), to outrage, mutilate.

αἰξ, αἰγός, ἡ, (δίσσω, the springer), a goat.

αἰρετός, α, *on, verbal adj.*, from αἰρέω, to be taken, preferred, desirable.

αἰρέω, *v. a.* (*aur.* 2, εἶλον, from St. ἐλ-), to take, capture; *mid.*, to choose, prefer. (*heretic*.)

αἰσθάνομαι, *v. dep.* (St. αἰσθ-, *fut.* αἰσθήσομαι, *aur.* 2, ἡσθόμεν), to feel, perceive, learn (by the senses), understand. (*aesthetic*.) Hence—

αἰσθησις, εὖς, ἡ, sensation, perception. αἰσθησιν παρέχειν, to give the chance of observing, to attract attention.

αἰσχρός, ὁ, ὄν, *adj.* (αἰδώς), mean, ugly, disgraceful.

αἰσχροίς, *adv.*, shamefully, dishonourably.

αἰσχύνη, ἡ, shame, disgrace.

αἰτέω, *v. a.*, to ask; *mid.*, to request.

αἰτιάομαι, *v. dep.*, to blame, accuse, hold a man responsible for a thing, *c. gen.*

αἰτιος, α, *on, adj.*, causing, so blame-worthy, guilty, *c. gen.*

αἰχμ-άλωτος, *on, adj.* (αἰχμή, ἀλίσκομαι), taken by the spear, a prisoner of war.

ἀκήρυκτος, *on, adj.* (κηρύσσω), without herald; ἀκ. πόλεμος, a war in which no herald is admitted, a truceless, implacable war.

ἀκίνδυνος, *on, adj.*, free from risk or danger.

ἄκληρος, *on, adj.* (κλήρος, a lot, inheritance), *poetical word*, landless, poor. (*clerical*.)

ἀκμάζω, *v. n.* (ἀκμή, the culminating point), to be at the prime; with *inf.*, iii. 1. 25, to be old enough to . . .

ἀκμήν, *adv.* (*lit. accus. of ἀκμή*), just, in a moment. ἀκμήν διέβαινε, was just beginning to cross.

ἀκοντιζω, *v.n.*, to shoot with a javelin.

ἀκοντιον, τό (*dim. of ἀκων*, St. *ἀκ.*, E. *edge*), a javelin, short spear.

ἀκοντιστής, οὐ, δ, a javelin-man.

ἀκούω, *v.a.* (St. *ἀκο.*, *fut.* ἀκούσομαι, *pf.* ἀκήκοα), to hear, listen, obey, be subject to, *with gen. of the person.* (*acoustics.*)

ἄκρατος, *ov, adj.* (κεράννυμι), unmixed, sheer, so strong (of wine).

ἀκροβολίζομαι, *v. dep.*, to fight with missiles, skirmish.

ἀκροβόλις, *ως, ἡ*, skirmishing.

ἄκρος, α, *ov, adj.* (St. *ἀκ.*, L. *acus*, *acies*, E. *edge*), pointed, high.

Like the Lat. *summus*, for 'the top of,' *Synt.* § 5 c. *Newt.* τὸ ἄκρον, a summit, peak, height (*acro-bat, acro-polis*).

ἀκρωνυχία, ἡ (ἄκρος, οὐνξ, a nail, claw), a spur (of a hill).

ἄκων, οὐσα, *ov, adj.* (ἀ, ἐκών), unwilling; best translated by an *adverb*, unwillingly, against one's will, cp. Lat. *invitus*.

ἀλαλάζω, *v.n.*, to raise the ἀλαλή or war-cry, to shout aloud.

ἀλεινός, ἡ, ὄν, *adj.* (ἀλέα, warmth, cp. εἶλη, the warmth of the sun), warm.

ἀλέξω, *v.a.*, to ward off; *mid. with accus.*, to defend one's self against, requite.

ἄλευρον, τό (ἀλέω, to grind), mostly in the plural, τὰ ἄλευρα, wheat-flour.

ἀληθεύω, *v.n.*, to speak the truth, be truthful.

ἀληθής, *ēs, adj.* (ἀ, λήθω, λαθεῖν, to be concealed), true, real, that needs no concealment. So τὸ ἀληθές, the truth.

ἀλλίω, *v.a.* (ἄλις), to collect, gather together.

ἀλίσκομαι, *v. dep., fut.* ἀλώσομαι, *pf.* ἔάλωκα or ἤλωκα, *aor.* ἔαλων, to be taken, caught, made prisoner; used as passive of ἀλρέω.

ἄκιμος, *ov, adj.* (ἀκή), strong, stout, valiant.

ἀλλά, *conj.* (ἄλλος), but, yet, nay, rather, why!

ἄλλῃ, *adv.* (*dat. sing. fem. of ἄλλος*, sc. ὁδῶ), in another way, elsewhere.

ἀλλήλων (ἄλλαι ἄλλων), *reciprocal pronoun*, of each other. (*parallel.*)

ἄλλομαι, *v. dep.* (St. *ἀλ.* *aor.* ἤλομαι, L. *salio*), to leap, spring.

ἄλλος, ἡ, ο (L. *alius*, O. E. *elles*, E. *else*), another. Sometimes = *alter*; τῇ ἄλλῃ ἡμέρᾳ, on the next day. *With the article*, the rest of. οἱ ἄλλοι, the remainder, the rest.

ἄλλοτε, *adv.*, at another time.

ἄλλοτριος, α, *ov, adj.*, belonging to another, strange, foreign.

ἄλλως, *adv.* (ἄλλος), in another way, otherwise than is right, so vainly, at random.

ἀλφίτον, τό, mostly in plural, τὰ ἀλφίτα, barley-meal, the food of the common people.

ἅμα, *adv.* (L. *simul*, G. *sammt*), at the same time, together; *prep. c. dat.*, together with. Also *with partic.*, ἅμα εἰπὼν ταῦτα, as he said this.

ἄμαξα, ἡ, (ἅμα, ἄξω, axle), a four-wheeled wagon, a wagon-load.

ἄμαξιατος, α, *ov, adj.*, large enough to fill a cart, so huge, great.

ἁμαρτάνω, *fut.* ἁμαρτήσομαι, *aor. 2.* ἡμαρτον, to miss (a mark), fail, make a mistake, do wrong, blunder.

ἁμαχεί, *adv.*, of ἁμαχος, without a fight, without blows.

ἁμαχητή, *adv.* of ἁμαχητος = ἁμαχεί.

ἁμείνων, *ov, adj.* (cp. L. *amoenus*), used as a comparative of ἀγαθός, braver, better.

ἁμέλεια, ἡ, carelessness, neglect, ἡγέμενος, in not looking after the guide, iv. 6. 3.

ἄμετρος, *ov, adj.*, immeasurable, immense.

ἁμιλλάομαι, *v. dep.* (ἁμιλλα, a race), to compete, vie, contend, hasten, race.

ἀμυγδαλίνος, ἡ, *ov*, *adj.* (ἀμυγδαλή), of almond. ἄ. χρίσμα, almond oil.

ἀμύνω, *v.a.*, *fut.* ἀμυνά, to ward off; *mid.*, to ward off from one's-self, to defend one's-self against, to retaliate, revenge one's-self upon. (*c. accus.*)

ἀμφί, *prep.* (ἀμφω, *Lat.* *ambi*, *G.* *ambo*, *um-*), on both sides of.

With gen., about, concerning.

With accus., on both sides of, around; *of time*, about; *of business*, about, engaged upon. οἱ ἀμφὶ Ἀριαίου, Ariaeus and his men. (*amphi-bious*.)

ἀμφότερος, α, *ov*, *adj.* (generally in *plur.*), both.

ἀμφοτέρωθεν, *adv.*, from both sides.

ἀμφω, ἀμφοῖν, *adj.* (*L. ambo*), both. ἂν, *conj.*, for ἐάν, *if*, *c. subj.*

ἂν, (connected with ἐάν), *conditional particle*, in that case. (*Cp. Syntax* § 53.)

With the optative or past tense of the indicative, it may be translated by 'would' or 'should.' With relatives and the subjunctive it generalises: οἱ ἂν ποιεῖ ταῦτα, whoever does this.

ἀνέ, *prep. with accus.*, up, up to, up in.

With numerals, distributively; ἀνὰ πέντε, by fives.

In composition, up, back. (*cp. L. re-*.)

ἀναβαίνειν, *v.n.*, to go up, *esp.* inland from the sea. ἀναβαίνειν (ἵκναι), to mount.

ἀναβάλλω, *v.a.*, to put (a man) up, to help him to mount.

ἀνάβαινε, *ave*, ἡ, a going up, an ascent, a march inland.

ἀναβιβάζω, *v.a.*, *causal* of ἀναβαίνω, to make to go up.

ἀναγινώσκω, *v.a.*, to recognise, to read.

ἀναγκάζω, *v.a.*, to compel, force.

ἀναγκαῖος, α, *ov*, *adj.*, of things, unavoidable, that cannot be helped, compulsory; of persons, relatives, intimate friends (*cp. Lat. necessarii*).

ἀνάγκη, ἡ, necessity, fate, compulsion. *With an infin.*, and ἐπεί,

translate by one must, you are bound.

ἀν-άγω, *v.a.*, to lead up, lead inland, lead back.

ἀνα-ζεύγνυμι, *v.a.*, to yoke again, *so (of an army)*, break up from an encampment. *Abs.* (*understanding στρατόν*), to march off.

ἀνάθημα, τό (ἀνατίθημι), something set up; generally a votive offering set up in a temple. *Cp. Horace, Od. i. 5. 13-16.*

ἀν-αίρω, *v.a.*, to take up; of an oracle, to give an answer, to appoint, ordain.

ἀνα-καλέω, *v.a.*, to call up, summon, appeal to. *Mid.*, to recall; ἡ σάλπιγξ, to sound a retreat.

ἀνα-κοινώω, *v.a.*, to communicate, to put a case before a person, consult. *c. dat.*

ἀνα-κομίζω, *v.a.* to carry up; *mid.*, to bring back with one, recover.

ἀνα-κράζω, *v.n.* and *a.*, to cry out.

ἀν-αλαλάζω, *v.n.*, to raise the battle cry.

ἀνα-λαμβάνω, *v.a.*, to take up, take with one, recover.

ἀν-αλίσκω, *v.a.* (*fut.* ἀναλώσω), to use up, expend.

ἀνα-μένω, *v.a.*, to wait for, *c. acc.* or *acc.* and *infin.*

ἀνα-μίγνυμι, *v.a.*, to mix up; *Pass.*, to be mixed with.

ἀνα-μνησέσκω, *v.a.*, to recall, remind a man of a thing, to recapitulate; *mid.*, to remember, recall to mind.

ἀνα-παύω, *v.a.*, to cause to rest, to relieve; *mid.*, to rest, *esp.* for the night.

ἀνα-πνέω, *v.n.* (*fut.* ἀναπνεύσομαι), to take breath, revive, recover.

ἀν-αριθμητος, *ov*, *adj.*, countless.

ἀν-άριστος, *ov*, *adj.*, without breakfast.

ἀναρχία, ἡ, want of commanders, *so*, lawlessness, insubordination. (*anarchy*.)

ἀνα-σταυρώω, *v.a.*, to impale, crucify.

ἀνα-στρέφω, *v.a.* and *n.*, to turn round, wheel, to face round to meet an enemy.

ἀνα-ρῆσαι, *v.a.*, to lift up; *esp.*, to lift up the hands in token of assent.

ἀνα-τίθημι, *v.a.*, to set up, dedicate (as a votive offering, cp. *ἀνάθημα*); to lay upon, as a burden, *σκεῖν*.

ἀνα-τρέφω, *v.a.*, to feed up, rear.

ἀνα-φρονέω, *v.n.*, to come to one's senses.

ἀνα-χάζω, *v.n.* (poetical word), to draw back.

ἀνα-χέω, *v.n.*, to draw back, retire, withdraw.

ἀνδρά-ποδον, *τὸ*, a captive taken in war, a slave. (The second half of the word alludes to the custom of putting the feet on the neck of the vanquished. Cp. Ps. vii. 4. cx. 1; 1 Cor. xv. 25.)

ἀνδράζομαι, *v. dep.*, to play the man.

ἀν-εγείρω, *v.a.*, to rouse, awake.

ἀν-εκ-τίπλωμι, *v.a.*, to fill up again.

ἀνεμος, *ὁ*, (Lat. *anima*, *aura*, from *ἄω*, *ἄημι*, to blow), wind.

ἀν-ερωτάω, *v.a.*, to ask again and again, to keep questioning.

ἀνεν, *prep. c. gen.*, without.

ἀν-έχω, *v.a.*, to hold up; *mid.*, to hold one's-self up, be patient; *c. acc.*, to endure, tolerate; *with a participle*, to bear, endure, to do a thing.

ἀνὴρ, *ὁ*, (*gen.* *ἀνδρός*, *dat.* *ἄνδρι*, *ἀνδρασι*), a man. Like the Latin *vir*, it is used as a term of distinction, (1) of sex; (2) of honour, as *ἔξορι σοι ἀνδρὶ γενέσθαι*, now you have the chance of showing yourself a man; (3) of those capable of military service. *κατ' ἀνδρα*, man by man.

ἀνθρωπος, *ὁ*, a man, as distinguished from a brute. (*anthropo*-logy *mis-anthrope*.)

ἀνιάω, *v.a.*, to annoy; *pass.*, to be disheartened, downcast.

ἀν-υιάω, *v.a.* (*ὑιάς*, a strap), to drag up, properly by a rope or strap.

ἀν-ίστημι, *v.a.*, to rouse, make to get up; *mid.* and *perf.* and *aor. 2*, active, to get up, rise, from table, or to speak in the assembly; to

start, of soldiers breaking up their camp.

ἀνόςος, *ἡ*, a march inland.

ἀν-όςος, *ον*, *adj.*, pathless, impassable.

ἀντ-επι-τίπλωμι, *v.a.*, to fill by way of recompence.

ἀντ-επιμελόμαι, *v. dep.*, *c. gen.*, to care for, give heed to, in turn.

ἀντί, *prep. c. gen.* (Lat. *ante*, Goth. *and*, cp. G. *ant*-wort and E. *an*-swer for *and*-swer), instead of, opposite, against, in preference to. (*anent*.)

ἀντι-δίδωμι, *v.a.*, to give in return, repay. (*antidote*).

ἀντι-καθ-ίστημι, *v.a.*, to set up in the place of, *ἀντί τιος*.

ἀντι-λέγω, *v.a.* and *n.*, to speak against, oppose.

ἀντιος, *α*, *ον*, *adj.* (*ἀντίος*), opposite to, facing, contrary. *ἀντιος ἐλθεῖν*, to come to meet. (*c. dat.*)

ἀντι-παρα-θέω, *v.n.* (*fut.* *-θεύσομαι*), to run along their own line opposite the enemy—for the purpose of outflanking them.

ἀντι-παρα-τάττωμαι, *v. mid.*, to draw up in battle array opposite, *c. dat.* or *abs.*

ἀντι-πάρ-εμι, *v.n.*, to march along opposite to, of armies marching in the same direction on opposite banks of a river.

ἀντι-ποιέω, *v.a.*, to requite, retaliate, *with accus.* and *adverb*, or *double accus.* Middle, *c. gen.*, to claim, strive after.

ἀντι-προς, *ον*, *adj.*, on the opposite side of the way (*προς*), over against.

ἀντι-στασίς, *v.n.*, to be a member of an opposite faction, a political opponent.

ἀντι-τάττω, *v.a.*, to range in battle against.

ἀντι-τοξέω, *v.n.*, of archers, to return the fire.

ἀντράδιος, *ες*, *adj.* (Lat. *antrum*), cavern-like.

ἀνω, *adv.*, comp. *ἀνωτέρω*, sup. *ἀνωράω*, upwards, inland.

ἀνωθεν, *adv.*, from above.

VOCABULARY.

ἄξιος, a, ov, adj. (ἀγω, to weigh), worth, worthy, deserving.

ἄξιο-στράτηγος, ov, adj., fit to be a general.

ἄξιός, v.a. (ἄξιος), to deem fit, to think right, to claim, demand. (*axiom.*)

ἐπ-αγγέλλω, v.a., to bring tidings, to report.

ἀπ-αιτέω, v.a., to demand, claim (as something due).

ἀπ-αλλάττω, v.a., to release, get rid of, remove; *mid.*, to free one's-self from, get clear of.

ἀπ-αντίω, v.n., c. dat., to meet, often in a hostile sense.

ἀπαξ, adv., once.

ἄπας, ασα, av, adj., all together.

ἀπειθεῖω, v.n., c. dat., to disobey, be disloyal to.

ἀπ-εμῖ, v.n. (εἰμι, sum), to be away, distant, absent.

ἀπ-εμῖ, v.n., (εἰμι, ibo), to go away, withdraw.

ἀ-πειρος, ov, adj., c. gen., unacquainted with, without experience of.

ἀπ-ελαύνω, v.a., to drive away, repel; *abs., sc. ἵππων, or στρατών*, to ride, or march away.

ἀπ-έρχομαι, v. dep., to depart, go away, retire.

ἀπ-έχω, v.a., to hold off, or away from; *v.n.*, to be distant; *mid.*, to abstain from, keep aloof (*c. gen.*).

ἀπιστία, ἡ, mistrust, unfaithfulness.

ἄπλετος, ov, adj. (poet. word, poss. from the root of πληθῆμι, πλέω, etc.), boundless, immense.

ἀπό, prep. c. gen. (Lat. *ab*, G. *ab*, Eng. *of, off*), away from, from, proceeding from; with, *of instrument or means*. ἀφ' ἑσπέρας, at nightfall; ἀπὸ κοινοῦ, from the common fund; ἀπὸ τούτου, henceforward.

In comp., away from, or it conveys the notion of completeness, or return.

ἀπο-βαίνω, v.a., to step off, land from a ship, depart; to turn out, be fulfilled (Lat. *evenio*).

ἀπο-βάλλω, v.a., to throw away, lose.

ἀπο-δείκνυμι, v.a. (St. *δεικν.*, cp. *δείξω*, L. *index*), to point out, show forth, declare, appoint.

ἀπο-δέρω, v.a., to flay, strip off the skin.

ἀπο-διδράσκω, v.n. (St. *δρα-*, *ful.* -δράσω, *aor.* 2, -έδραν), to steal away, run away unperceived.

ἀπο-δίδωμι, v.a., to give back, repay; *mid.*, to get one's-self paid, to sell (*with acc.*).

ἀπο-δύω, v.a., to strip off; *mid.* and *aor.* 2, *act.*, to undress.

ἀπο-θνήσκω, v.n., to die, be slain; ὑπὸ τυοῖς, as if the passive of ἀποκτείνω.

ἀπο-θύω, v.a., to offer up a sacrifice, in performance of a vow.

ἀποικία, ἡ (ἀπό, οἶκος), a colony, settlement.

ἀπο-καίω, v.a. (ful. -καύσω), to burn, parch, dry up, used of intense cold as well as of heat. See iii. 5. 3, note.

ἀπο-κάμνω, v.n., to be exhausted.

ἀπο-κλείω, v.a., to shut off, or out.

ἀπο-κόπτω, v.a., to cut off; as a military term, to beat off from a place. (*apocope.*)

ἀπο-κρίνομαι, v. mid., to reply, answer.

ἀπο-κρύπτω, v.a., to hide away, conceal. (*apocryphal.*)

ἀπο-κτείνω, v.a., to slay, kill in battle, put to death.

ἀπο-καλύω, v.a., to shut out, hinder from.

ἀπο-λείπω, v.a., to leave behind; *mid.*, to fall behind, come short of (*c. gen.*).

ἀπ-όλλυμι, v.a. (ful. ἀπολώ, pf. ἀπολώλεκα, ἀπόλωλα, in middle sense, aor. ἀπόλεσα, aor. mid. ἀπωλόμην), to ruin, destroy; *mid.*, to go to ruin, perish. (*Apollyon.*)

ἀπόμαχος, ov, adj., disabled, 'hors de combat,' non-combatant.

ἀπο-νοστήω, v.n. (poetical word), to depart, return home.

ἀπο-πέμπω, v.a., to send away, send off, despatch; *mid.*, to dismiss.

ἀπο-πηδάω, v.n., to jump off.

ἀπορέω, *v.a.* (ἀπορος) to be in difficulty, at a loss; *c. gen.*, to be short of, to want, to lack.

ἀπορία, *ή*, want, distress, embarrassment.

ἀπορος, *ον, adj.* (ἀ, πόρος, a path), pathless, impracticable; in the neuter, ἀπορον, a hindrance, difficulty. *Metaphorically*, in difficulties, not knowing which way to turn.

ἀπο-σκήπωμα, *v. mid., pf.* ἀποσέσκηπα, to rot off, *iv. 5. 12.* (*antiseptic.*)

ἀπο-σκέδαννυμι, *v.a.*, to disperse, scatter.

ἀπο-σκηρέω, *v.n.* (σκήνη), to encamp apart.

ἀπο-στρατοπεδεύομαι, *v. mid.*, to have separate quarters.

ἀπο-τέμνω, *v.a.* (St. τεμ-, ταμ-, *aor. pass.* ἀπεμήθη), to cut off.

ἀπο-τίνω, *v.a.*, to repay; *mid.*, to revenge one's-self upon, to punish, *with acc.*

ἀπό-τομος, *ον, adj.*, abrupt, precipitous, rugged.

ἀπο-τρέπω, *v.a.*, to turn aside, divert; *mid.*, to turn off, diverge, turn back.

ἀπο-φύγω, *v.a. and n.*, to get clear off, make good one's escape.

ἀπό-φραξις, *ως, ή* (φράττω, to fence), a fencing off.

ἀπο-χωρέω, *v.n.* (χώρος), to withdraw, retreat.

ἀ-προσδόκητος, *ον, adj.* (προσδοκάω), unexpected.

ἀρα (St. ἀρ-, ἀρω, to connect), a particle of inference, drawing a conclusion from what has gone before—then, accordingly; especially with the imperfect, as showing the light that the present throws upon the past—as it turns out, after all. Sometimes ironically,—I suppose, forsooth.

ἀρα, a strengthened form of ἀρα, used in questions, am I to conclude that . . . ?

ἀργός, *όν, adj.* (= ἀ-εργός), idle, inactive.

ἀργύρεος, *contr.* ἀργυρούς, *ἀ, ούν, adj.*, of silver.

ἀργύριον, τό (*dim.* of ἀργυρος), silver, *esp.* coined silver, money.

ἀργυρό-πους, ποδός, *adj.*, with silver feet.

ἀρετή, *ή* (St. ἀρ-, *cp.* ἀρετων, ἀριστος, Lat. ars), merit, nobility, virtue, bravery.

ἀριστα, *superl. adv.*, best.

ἀρισταίω, *v.n.*, to breakfast.

ἀριστερός, *ἀ, όν, adj.*, left; *ή* ἀριστερά, the left hand, ἐξ ἀριστερᾶς, on the left.

ἀριστον, τό, the morning meal, corresponding to the Fr. *déjeuner*, taken about 10 or 11 o'clock.

ἀριστο-ποιέομαι, *v. dep.*, to take the morning meal, to breakfast.

ἀριστος, *η, ον* (St. ἀρ-, *cp. the prefix* ἀρ-, very), used as superlative of ἀγαθός, best, bravest, most excellent (*aristo-cracy.*)

ἄρκτος, *ό and ή*, a bear. *ή* ἄρκτος, the Great Bear (constellation), and so the North. (*arctic.*)

ἀρνεος, *α, ον, adj.*, of lamb. ἀρνεα, *sc. κρέα*, lamb's flesh.

ἀρπάζη, *ή*, plunder, rapine.

ἀρπάζω, *v.a.* (St. ἀρπαγ-, Lat. *rapio*), to seize, take by violence, to occupy hastily, to plunder. carry or sweep away.

ἀρτάω, *v.a.*, to tie, fasten.

ἄρτι, *adv.*, just now, recently.

ἄρτο-κόπος, *ό* (κόπτω, *lit.* a bread-cutter), a baker.

ἄρτος, *ό*, a loaf of wheaten bread.

ἀρχαίος, *α, ον, adj.* (ἀρχή, a beginning), primeval, ancient. (*archaeology.*)

ἀρχή, *ή* (ἀρχω), a beginning, rule, command; so province, satrapy. (*mon-archy.*)

ἀρχηγός, *ό*, a leader, chief.

ἀρχω, *v., fut.* ἀρξω, to begin, start, rule, be in command (*with gen.*); *ό* ἀρχων, a ruler, *ol* ἀρχόμενοι, subjects; *mid.*, to commence, begin. (*arch-angel.*)

ἀσέβεια, *ή* (ἀσεβής), impiety.

ἀσθενέω, *v.n.* (ἀσθενής, from ἀ, σθένος, strength), to be weak, sick, ill.

VOCABULARY.

ἀσινέω, *adv.* (ἀ, σίνομαι, to harm), without doing harm; *sup.*, ἀσινέσ-
τατα.

ἀσιτος, *ov, adj.*, without food, fasting.

ἀσκάς, *δ*, a wine skin, the substitute for casks in the East. The skin, generally of a goat, was turned inside out, and carefully sewed together, one of the feet being left to form the neck of the bottle. The seams were caulked on the outside with pitch. The same skins, inflated, were used on the Euphrates to make rafts; hence the proposal in iii. 5.

ἀσμενος, *η, ov, adj.*, glad, pleased; best translated by the *adv.* gladly.

ἀσπίς, *ή*, a shield, part of the armour of hoplites. *παρ' ἀσπίδας*, shieldwards, *i.e.* to the left.

ἀσταφίς, *ῶος, ή*, raisins.

ἀσφαλής, *ές, adj.* (ἀ, σφάλω, *L. fallo*), *lit.* not stumbling, *so* safe, secure, unerring. *Adv.* ἀσφαλῶς. (*asphalite*.)

ἀτακτος, *ov, adj.* (ἀ, τάσσω), undisciplined, disorderly.

ἀταξία, *ή*, disorderliness, want of discipline.

ἀτάρ, *conj.*, but.

ἄτε (*neut. plur.* of *δοτε* used adverbially), as, seeing that, *with participles and gen. absol.*

ἀτέλεια, *ή* (ἀτελής from ἀ, τέλος, tax), exemption from taxes or military service. In iii. 3. 18, probably from fatigue duty.

ἀτμίω, *v.n.* (ἀτμός, vapour), to reek, steam.

ἀτριβής, *ές, adj.* (ἀ, τριβω), untrodden, not worn or used.

αἰδ, *adv.*, again, besides, on the other hand.

αὐθήμερον, *adv.*, on the same day.

αἰδώς, *adv.* (lengthened form of αἰδ), again, another time.

αὐλιζομαι, *v. dep.* (αὐλή, an open yard), to encamp in the open, to bivouack.

αἰριον, *adv.* (*L. aurora*, *Icel. Austr*, the east, *cp. Austria*, *G. Ost*), in the early morning, on the morrow.

αὐτίκα, *adv.*, at once, immediately, on the spot.

αὐτόθεν, *adv.* of place, from the very spot; of time, on the spot.

αὐτοκλήστως, *ov, adj.*, self-bidden, *i.e.* unbidden, of one's own accord.

αὐτόματος, *η, ov, adj.* (*St. μα.*, as in μέμαα, μάλνομαι), self-prompted, of one's own accord. (*automaton*.)

αὐτός, *ή, ό, dem. pron.* In the nominative case with a noun or pronoun, self, very; in the oblique cases often used for the third pers. pron., *he, she, it.* *ό αὐτός, ή αὐτή, τό αὐτό*, or ταὐτό, the same.

αὐτόσε, *adv.*, thither, to the very place.

ἀφαιρέω, *v.a.*, to take away, deprive, *with double accus.* *Syntax* 13. a.

ἀφανής, *ές, adj.* (ἀ, φαίνω), unseen, invisible; so—

ἀφανίζω, *v.a.*, to hide from sight.

ἀφθονος, *ov, adj.* (ἀ, φθόβος, grudging), ungrudging, plentiful.

ἀφίημι, *v.a.*, to send away, dismiss, set free; *aor. 2 part.* ἀφελς.

ἀφικνέομαι, *v. dep.* (*St. ικ.*, *aor. 2.* ἀφικόμην), to arrive at a place.

ἀφίστημι, *v.a.*, to cause to stand apart, *so* to detach, lead into revolt; *mid.*, *with pf. and aor. 2 act.*, to fall off, desert, withdraw one's-self. (*apostate*.)

ἀφ' οδός, *ή*, a departure, going away.

ἄφρων, *ov, adj.* (ἀ, φρήν), senseless, foolish, mad.

ἄχθομαι, *v. dep., lit.* to be loaded, *so* to be oppressed with grief, annoyed, vexed; *τοῦτο*, at this.

ἄχρεος, *ov, adj.*, useless, unprofitable, worthless.

ἄχρηστος, *ov, adj.*, unserviceable.

B.

βάδην, *adv.* (βαίνω), at a walk, walking, as opposed to δρόμω, at a run. *βάδην τάχυν*, at a quick walk.

βάθος, *eos, τό*, depth.

βαίνο, v.n. (St. *βα-, βα-, fut. βήσομαι, pf. βέβηκα, aor. 2, ἔβην, Lat. venio*), to step, walk, go.

βακτηρία, ἡ, a staff, a wand of office.

βάλλω, v.a. (St. *βαλ-, fut. βαλῶ, pf. βέβηκα, aor. 2, ἔβαλον*), to throw, shoot, hit; *τινά*, to throw at, pelt. *οἱ ἐκ χειρὸς βάλλοντες*, javelin-men; *βαλλόμενοι*, under fire.

βαρβαρικός, ἡ, ὄν, adj., foreign, barbarous, speaking a strange language. *τὸ βαρβαρικόν*, the Persian army as distinguished from the Greek.

βαρβαρος, ὄν, adj. (probably like Lat. *balbus*, a stammerer), a foreigner, one who does not talk Greek. It was applied by the Greeks to all foreigners, in the same way as the Saxons called the British 'Welsh.' In the plural it may often be translated 'the natives.'

βασίλειά, ἡ, a kingdom, kingly rank. **βασίλειος, α, ὄν, adj.**, royal, belonging to a king. Hence *βασίλειον* (sc. *δῶμα*), a royal residence; in iii. 4. 24, that of a satrap.

βασίλευς, ὢς, ὁ, a king. Without the article, or with the epithet *μέγας*, it is the king of Persia.

βάσιμος, ὄν, adj. (*βαίνω*), passable. In iii. 4. 49, passable for horses, more usually *ἱππάσιμα*.

βατός, ἡ, ὄν, adj. (*βαίνω*), passable, accessible.

βέλος, εος, τό (*βάλλω*), a missile, javelin, arrow. (*bolt*.)

βελτίων, ὄν, adj. (used as *comp.* of *ἀγαθός*), better, braver, preferable. *Sup. βέλτιστος, η, ὄν*.

βία, ἡ (*Lat. vis*), strength, might, violence. *βίε*, by force, and so *c. gen.* in spite of one.

βιοτεύω, v.n., to live, spend one's life.

βλέπτω, v.a. (St. *βλαβ-, cp. βλάβη, fut. βλάβω*), to impede, injure, damage.

βλέπω, v.a., to see, look upon; *πρὸς τινα*, to look to, as a pattern or example.

βοάω, v.n. (*Lat. boare, fut. βοήσομαι*), to cry aloud, shout; *tr.* to call for.

βοή, ἡ, a loud cry, a shout.

βοήθεια, ἡ (from *βοή*, the cry for help), help, succour.

βοηθεύω, v., to come to a person's help, to succour, rescue.

βόθρος, ὁ (*Lat. fodio*), a pit, chasm.

βοιωτιάζω, v.n., to talk Boeotian, a broad dialect of Greek.

βορέας, ὄν, ὁ, the north wind, the North.

βόσκημα, τό (*βόσκω*, to feed), *gen. in plur.*, pasturing cattle.

βουλεύω, v.a., to plan, devise, counsel; *mid.*, to determine with one's-self, deliberate, resolve.

βουλμίαω, v.n. (*βου-, λιμος*, hunger), to be ravenously hungry. See iv. 5. 7, note. (*bulimy*.)

βούλομαι, v. dep. (*Lat. volo, Ger. wollen*), to wish, desire—*esp. with infinitive*.

βοῦς, βοῦς, ὁ, ἡ (*Lat. bos, cp. bovine*), an ox, cow, heifer. *β. ὕψ' ἀμύξης*, a draught ox.

βραχύς, εια, ὅ, adj. (*Lat. brevis*), short. (*brachy-logy*.)

βρέχω, v.a. (*Lat. rigo, Ger. regen*), to wet; *mid.* to get wet.

βροντή, ἡ (*βρέμω*), thunder.

βρωτός, ἡ, ὄν, verbal adj. of *βιβρώσκω* (*cp. Lat. voro*), eatable.

βωμός, ὁ (*βαίνω*), an altar.

Γ.

γαμέω, v.a., to marry (*of the man*), to take a wife; *mid.* to give in marriage (*of the father*), to give one's-self in marriage (*of the woman*). (*bi-gam-y*.)

γάρ, conj. (*γε ἄρα*), for (connecting two clauses, when the latter gives the reason for the former). It may sometimes be translated by *since*. Sometimes it gives a reason for what is not mentioned, but is understood by the hearer, especially in conversations. In iii. 2. 29 it gives the reason for the *οὐν* in § 30.

γαστήρ, τρές, ἡ, the stomach, belly. (*gastro-nomy*.)

γε, an enclitic particle of emphasis, which may often best be translated by a vocal stress on the word to which it is attached; in other cases by *at least, at any rate*. In conversation it often assents to the last speaker's words, with some limitation or qualification which it introduces—*yes, and . . . or yes, but . . .*

γείτων, ονος, ὁ, a neighbour.

γέλως, ωτος, ὁ, laughter.

γεῖμα, v.n. (c. gen.), to be full (*poetical word*).

γέβρον, τό, a wicker shield—oblong in shape, and covered with rawhide.

γέρων, ονος, ὁ, an old man.

γεῦω, v.a. (Lat. *gusto*, Ger. *kosten*), to give to taste; *mid.*, to taste, partake of (*c. gen.*).

γέφυρα, ἡ, a bridge. **γ. ζευγύναι**, to build a bridge.

γῆ, ἡ, land (as opposed to sea, and as a division of the earth's surface), ground. **κατὰ γῆς**, underground. (*ge-ography, ge-ology*.)

γῆ-λόφος, ὁ, (γῆ, λόφος, a crest), a hillock, height, mound.

γῆρας, αος, ως, τό, old age.

γίγνομαι, v. dep. (St. γεν., cp. γένος, fut. γενήσομαι, pf. γέγονα and γεγέννημαι, aor. ἐγενόμην; Lat. *gigno*), to be born, to come into being, to arise, to become, to be made, to take place. **γίγνεται χιών πολλή**, much snow fell; **ἐν ἄλλῃ χώρῃ γίγνεσθαι**, to reach another country; **ὁμοῦ γίγνεσθαι**, to meet, come together.

γινώσκω, v.a. (St. γνω-, Lat. *gnosco*, Eng. *know*, fut. γνώσομαι, pf. ἔγνωκα, aor. 2 ἔγνω, imper. γνώθι), to observe, recognise, learn, understand, judge, decide. (*Gnostic*.)

γνώμη, ἡ, judgment, opinion, decision, disposition.

γονεύς, έως, ὁ, a parent.

γόνυ, γόνατος, τό, (Lat. *genu*, Eng. *knee*), the knee; of reeds or grasses, the joint or knot.

γόνυ (a particle compounded of γε ὀν), at any rate, certainly, decidedly.

γυμνής, ἦτος, ὁ, or **γυμνήτης, ου, ὁ**, a light-armed soldier.

γυμνικός, ἡ, ὁν, gymnastic.

γυμνός, ἡ, ὁν, adj., naked, bare; of soldiers, unprotected, without their shields, exposed.

γυνή, γυναικός, ἡ, (A.S. *cwen*, Eng. *quean* and *queen*), a woman, lady, wife. (*miso-gynist*.)

Δ.

δάκνω, v.a. (St. δακ-, fut. δήξω, pf. δέδηχα, aor. 2 ἔδακον), to bite.

δακρύω, v.n. (δάκρυ, Lat. *lacruma*, earlier *dacruma*, Eng. *tear*), to weep.

δακτύλιος, ὁ, a finger-ring, signet, ring—

δάκτυλος, ὁ, (Lat. *digitus*, poss. from St. δακ- with δέχομαι, cp *finger* and *fang* with Ger. *fangen*) a finger, a toe.

δάπεδον, τό, the ground.

δαρειακός, ὁ (sc. σάτρη), a golden coin of Persia, said to have been first coined by Darius the Mede (cp. our 'sovereign,' Fr. 'louis d'or,' or 'Napoléon d'or,' Ger. 'Friedrich d'or'). It was equivalent to 20 drachmae or 16s. (Remember that roughly a drachma = a franc, about 9½d.) Its value as gold is 21s. 6d., the comparative value of gold and silver having greatly changed.

δαυμός, ὁ, (St. δα-, δαίω, to divide), tribute, revenue.

δαυός, έως, ὁ, adj. (Lat. *densus*), thick-grown, shaggy, thickly-wooded.

δαυλής, ές, adj., abundant, plentiful.

δέ, conj. (connected with δεις, δέο), in the second place; **μὲν . . . δέ**, firstly . . . secondly; on the one hand . . . on the other; **οἷ, in contrasts**, whereas . . . yet. As a simple conjunction it may be translated by *and, but, now*.

δεῖ, *v. impers.*, there is need, it is necessary; **δεῖ ταῦτα ποιεῖν**, one must do this; *with the genitive*, there is need of, there is a lack of, one wants.

δεῖω, *v.a.* (cp. Lat. *dirus*, *perf.* *dēdika*, *dēdia*), to fear.

δείκνυμι, *v.a.* (St. *δεικ-*, Root *δικ-*, cp. *δικη*, Lat. *dicō*, *index*, Ger. *zeigen*), to point out, show, prove.

δειλη, *ή, sc.* *ώρα*, the afternoon.

δειλός, *ή, όν, adj.* (*δέος*, fear), a coward.

δεινός, *ή, όν, adj.* (*δέος*, fear), fearful, terrible; *then* extraordinary, strange; *also* clever, for cleverness can make men feared. *Phrases*: **δεινὰ πάσχειν**, to be fearfully treated. **ἐν δεινοῖς**, in difficulties. **δεινὸς κλέπτειν**, clever at stealing, 'a terrible fellow to steal.'

δειπνέω, *v.n.*, to take the evening meal, to sup.

δείπνον, *τό* (Lat. *dapes*), the evening meal, taken about sunset. It was the chief meal of the day. The *δριστην* and the *δείπνον* correspond respectively to the *déjeuner* and the *dinner* of France and Italy.

δέκα, *adj. indecl.* (Lat. *decem*, Ger. *zehn*), ten. (*deca*-logue.)

δένδρον, *τό* (*dat. pl.* *δένδρεσι*), a tree. (*rhodo-dendron*.)

δεξιός, *ά, όν, adj.* (St. *δεκ-*, cp. Lat. *dexter*, *index*, and the Greek *δεικνυμι*), on the right hand (the pointing hand); *and*,—as omens which appeared on the right hand were deemed favourable,—lucky, propitious, of good omen. **ή δεξιά**, *sc.* *χείρ*, the right hand. **τό δεξιόν**, *sc.* *κέρας*, the right wing. **ὑπὲρ δεξιῶν**, above them on the right, iv. 8. 2.

δεξιά, *ή*, a pledge, compact, agreement. Compare our phrase 'Give me your hand upon it,' and the Latin *dextram mittere*.

δεῖσθαι, *mid. (fut. δεήσομαι, aor. έδεήθην)*; *with gen. of thing*, to feel one's want of, to need, require; *with gen. of person*, to beg, request.

δέρμα, *ατος, τό*, (*δέρω*, to flay), skin, hide, leather.

δεσμός, *ός*, (*δέω*, to bind), a bond, chain, *plur.* *δεσμά*.

δεσπότης, *ου, ό*, (cp. Lat. *potior*, *potis*, *possimus*), a master as opposed to a slave, an absolute ruler, an owner. (*despot*.)

δεῦρο, *adv.*, hither, *also* used as an imperative for 'come hither.'

δεύτερος, *α, ου, adj.*, second. (*Deutero*-nomy.)

δέχομαι, *v. dep., pf., έδεγμαι, aor. I έδεξάμην*, to receive, accept, entertain; *of an army*, to hold their ground before, to stand an attack. **εἰς χεῖρας**, at those quarters.

δέω, *v.a., fut. δήσω, pf. pass. έδεσμαι*, to bind, fasten, fetter.

δή, a particle which gives greater preciseness to the words which it follows, especially to words of time and place; **ἐνταῦθα δή**, just at this point. It also serves to connect clauses, where the latter is the natural sequence of the former, and may then be translated *so*. With the imperative it adds force to the command: **ἀγε δή**, come now!

δηλονότι, strictly a parenthetical expression, **δηλον ότι**, used adverbially; plainly, evidently.

δηλος, *η, ου, adj.*, visible, open, plain, evident. It is used with the participle for its complement, and may best be translated by a separate clause, or by an adverb. *Syntax*, § 59.

δηλώω, *ώσω, v.a.*, to declare, make plain, set forth.

δημόσιος, *α, ου, adj.* (*δημος*), belonging to the people, public. **τὰ δημόσια**, the public property, or revenues.

δήπου, *adv.*, doubtless, I suppose.

διά, *prep.* (connected with *dis*, as *between* with *twain*, *two*), through.

With gen., through, *of place or time*; by way of, *of manner*; by means of, *of instrument*.

VOCABULARY.

With acc., through, on account of.

Phrases: διὰ φίλλας ἵνααι τιη, to be by way of friendship with a man, to be on friendly terms with him. διὰ ταχέων, with speed.

διαβαίνω, *v. a.*, to pass through, wade through, cross. *In iv. 3. 8,* to stride. He could take as long a stride as he liked, which of course he could not do with fetters on.

διάβασις, *ew. η,* a ford, passage.

διαβατός, *η, όν, adj.* (διαβαίνω), that can be crossed, passable.

διαβιβάζω, *v. a.*, to convey across (a river, etc.).

διααγγέλλω, *v. a.*, to carry a message across; *mid.*, to pass tidings on to each other.

διααγκυλόδομαι, *v. dep.* (αγκύλη, the loop or thong on a javelin, by which it was hurled), to put one's finger in the loop (so to prepare to shoot); *pf. part.*, διαγκυλωμένος.

διαάγω, *v. a.*, to carry across; *of time*, to pass, and so like the Lat. *dego, abs.*, to live, pass one's time.

διααγωνίζομαι, *v. dep.* (άγων, a contest), to contend earnestly with.

διαδίδωμι, *v. a.*, to give out, distribute.

διαζεύγνυμι, *v. a.*, to disjoin, separate.

διαθεάομαι, *v. dep.*, to investigate thoroughly, see through and through.

διάκειμαι, *v. dep.*, to be affected in such and such a way, to be disposed. οδτω διακείμενοι, in this frame of mind.

διακελεύομαι, *v. mid.*, to exhort, to encourage one another.

διακινδυνεύω, *v. a.*, to run risk, to adventure.

διακονέω, *v. n.*, to serve. (*deacon.*)

διακόπτω, *v. a.*, to cut through, break through, hew in pieces.

διακόσιοι, *αι, α, adj.*, two hundred.

διαλαγχάνω, *v. a.*, to distribute by lot.

διαλαμβάνω, *v. a.*, to separate, take separately.

διαλέγομαι, *v. dep.*, *aor. 1.* διελέχθην, to converse, negotiate, treat. (*dialogue.*)

διαλείπω, to leave intervals, or gaps. The participle may be translated 'at intervals.' τὸ διάλειπον, the space between.

διαμπερές, *adv.*, through and through.

διανοέομαι, *v. mid.*, to have a mind, purpose, intend.

διαπέμπω, *v. a.*, to send about, in different directions.

διαπολέμω, *v. n.*, to carry a war through, to fight it out.

διαπορεύω, *v. a.*, to convey, or ferry, across; *mid.*, to pass through, or across.

διαπράττω, *v. a.*, to arrange, settle, effect; *mid.*, to obtain by arrangement or negotiation, to stipulate.

διασκηνέω and διασκηνάω, *v. n.*, to be quartered apart.

διασκηνητέον, *verb. adj. neut.*, one must take up one's quarters apart, or in detachments.

διασπᾶω, *v. a.*, to draw in different directions, part, separate.

διασφενδονάω, *v. a.* (σφενδόνη, a sling), to scatter as by a sling; *mid.*, to fly in pieces.

διατάττω, *v. a.*, to draw up separately, place at intervals.

διατελέω, *v. a.*, to accomplish, bring to its completion; *with a participle*, to keep on.

διατήκομαι, *v. mid.*, to melt away, so as to leave a gap.

διατίθημι, *v. a.*, to arrange, manage, dispose; οδτω διατιθεταί, he is put in this state, disposed of in this way, of a man mangled and wounded. (*diathesis.*)

διατρέφω, *v. a.*, to support, sustain continually.

διατριβή, *v. a.*, to rub away, waste; *abs.* (*sc. χρόνον*), to tarry, linger, delay.

διαφέρω, *v. n.*, to differ, be different from, *c. gen.* πολλὸν διαφέρει, it makes a great difference.

διαφθεῖρω, *v. a.*, to destroy utterly, to corrupt, demoralise; *pass.*, to go to ruin, to be crippled, disabled. τοὺς ὀφθαλμοὺς, *iv. 5. 12.*

διάφορος, *ov, adj.*, at variance. In *iv. 6.* διάφορον, a quarrel.

διαχάω, *v. n.*, to separate one's self, draw off (generally in *mid.*, but in *Xen. in act.*). (*chasm.*)

διαχωρῶ, *v. n.*, to pass through. κάτω διεχώρει, he was purged, *iv. 8.*

διδάσκω, *v. a.* (*St. διδασκ.*, *fut. διδάξω*), to teach, inform. (*didactic.*)

δίδωμι, *v. a.* (*St. δο.*, *Lat. do*, *fut. δώσω*, *pf. δέδωκα*, *aor. ἔδωκα*, *aor. pass. ἐδόθη*), to give, give up, surrender.

διείργω, *v. a.*, to bar, divide, separate.

διέρχομαι, *v. dep.*, to pass through or over, to traverse; *of reports*, to get about.

διέχω, *v. a.*, to stand apart, be separated, τὸ διέχον, the vacant space.

διηγέομαι, *v. dep.*, to narrate, describe in detail.

διέτημι, *v. a.*, to let one go through a country, to give a free passage.

δι-ιστήμι, *v. a.*, to set at intervals; in *mid.*, and *pf.*, and *aor. 2 act.* to be so placed, to stand at intervals.

δίκαιος, *a, ov, adj.* (*δικη*), righteous, just, fair.

δίκη, *ἡ*, justice, a trial in a court of justice, a penalty. *δικην δίδωμαι*, to be punished, paid out; *δ. ἐπιτιθέναι*, to inflict a penalty. (*syn-dic.*)

δίπηχυς, *v. adj.*, two ells long.

διπλάσιος, *a, ov, adj.*, double; *neut.*, twice as far.

διπλῆρος, *ov, adj.*, two plethra long or wide; a plethrum being 101 feet.

δισχάλιοι, *αι, α*, two thousand.

διψᾶω, *v. n.* (*δίψα*), to be thirsty. (*dipsomania.*)

διωκτός, *a, ov, verb adj.*, from *διώκω*, that must be pursued. *Neut.*, διωκτέον one must pursue.

διώκω, *v. a.*, to chase, pursue, banish.

διώξω, *ως, ἡ*, pursuit, chase.

δῶγμα, *τό*, a resolution, decree. (*dogmatic.*)

δοκέω, *v. a.* (*fut. δόξω*, *pf. pass. δέδογμα*, *cp. Lat. deest, dignus*), to think, resolve; *most used however in an intransitive sense*, to appear, seem good to, be resolved. ἔδοξε τοῖς στρατιώταις, the soldiers resolved. δόξαν ταῦτα, when these things were resolved. See *iv. 1. 13*, note.

δοκιμάζω, *v. a.* (*δοκιμος*), to test, examine, to approve after scrutiny. *δοκιμάσια* was the scrutiny to which magistrates were submitted after election, to see if they satisfied all the legal requirements.

δολιχος, *ὁ* (strictly an *adj.*, *δρόμος* being understood), the long course, as distinguished from the *στράδιον*, *cp. iv. 8. 27*, note.

δόρυ, *ατος, τό*, a spear-shaft, *then ἐπὶ δόρυ*, towards the spear-hand, *i.e.* to the right.

δουλεύω, *v. n.*, to be a slave.

δούλος, *ὁ*, a slave, vassal, serf.

δραμεῖν, *aor. 2 inf.*, for *τρέχω*, to run.

δρόμος, *ὁ*, running, *δρόμω*, at a run, at the double; *or of horse*, at full gallop; *also* a racecourse. (*hippodrome.*)

δύναμαι, *v. dep.* (*fut. δύνησομαι*, *aor. ἐδυνήθην*), to be able, powerful, influential. Oftenest with the infinitive, but also absolutely, or with an accusative of extent. *δοσοι ἐδυνήθησαν*, all who were strong enough, not disabled.

δύναμις, *ως, ἡ*, strength, power, influence, military force. (*dynamics.*)

δυνατός, *ἡ, ὅν, adj.*, strong, powerful, capable, possible.

δύο, *adj.* (*Lat. duo*, *G. zwei*), two.

δύω and **δύνω**, *v. a.* and *v. n.*, to enter, sink, set (*of the sun*), also *middle* in the neuter sense.

δυσπέριτος, *ov, adj.*, hard of passage.

δυσπορία, *ἡ*, difficulty (in passing).

VOCABULARY.

δύσ-χρηστος, *ον, adj.*, hard to use, unmanageable.

δυσχωρία, *ἡ*, difficult ground.

δώδεκα, *adj. indecl.*, twelve. (dodecahedron.)

δώρον, *τό*, a gift, present.

E.

εάν, *ἢν, conj.* (εἰ ἂν), if, if ever, with the subjunctive only. *Syntax* 53 b, 39 b.

ἐαρίζω, *v. n.* (ἐαπ, *L. ver.*), to spend the spring.

ἐαυτοῦ, *ἡς, οὗ*, contr. αὐτοῦ (ἐο αὐτοῦ), reflexive pronoun of the third person, of himself, herself, itself.

εἰώω, *v. a.* (*fut.* εἰώσω, *imp.* εἰών, *aor.* εἰάσα), to allow, permit, let be; with the negative, οὐκ εἰώω, to hinder, forbid.

ἐβδομήκοντα, *adj. indecl.*, seventy.

ἐγγύθεν, *adv.* (ἐγγύς), from near.

ἐγγύς, *adv.* (*comp.* ἐγγυτέρω, and ἐγγύτερον, *sup.* ἐγγυτάτω, ἐγγυτάτα), near; with numerals, nearly.

ἐγείρω, *v. a.* (*perf.* with middle sense, ἐγρήγορα), to awake, arouse; *mid.*, to wake; *in pf.*, to be watchful.

ἐγ-καλύπτω, *v. a.*, to wrap up in; *mid.*, to cover one's-self, wrap one's-self up, for the night's rest.

ἐγ-κεῖμαι, *v. dep.*, to be placed in, lie in, be involved.

ἐγ-χειρέω, *v. a.*, to take in hand, undertake, attempt.

ἐγχειρίδιον, *τό*, a dagger, poniard, short sword.

ἐγ-χερίζω, *v. a.*, to deliver into a man's hands.

ἐγ-χέω, *v. a.*, to pour into; without *οἶνον*, to pour out for a person (*τυπὶ*), to serve him with wine.

ἐγώ, *ἑμὸς, pron.* (G. *Ich*, O. E. *Ik*), I. ἐγώγε, I myself, I for my part.

ἐ'θλοντής, *οὗ, ὅ*, a volunteer; used sometimes as an adjective, of one's own accord.

ἐθελούσιος, *α, ον*, voluntary, glad, willing. The *E. adverb* may be used.

ἐθέλω, *v.* (*fut.* ἐθελήσω), to be willing, consent.

ἔθνος, *εὖς, τό*, a tribe, nation. (*heathen, ethno-logy.*)

εἰ, *conj.*, if. See *Syntax*, § 53. εἴτε . . . εἴτε, whether . . . or.

εἰ τις, any one who. εἰ μὴ, unless.

εἶδον, *v.*, *aor.* 2. (St. *Fiδ-*, Lat. *video*, G. *wissen*, Eng. *wis*), *inf.* ἰδεῖν. Used as *aor.* of ὁράω, to see, *perf.* οἶδα, *q.v.* εἰδῶ, εἰδώς, εἰδέναι, see οἶδα.

εἰκάζω, *v. a.* (εἰκός), to liken, conjecture.

εἰκός, *ὅτος, τό* (neut. partic. from εἰκα), that which is likely, reasonable, natural.

εἰκοσι, *adj.* (Felix, Lat. *viginti*), twenty.

εἰκότως, *adv.*, naturally.

εἰλον, *aor.* 2, for ἀπέω, *q.v.*

εἶμι, *v. subst.* (St. *es-*, Lat. *e'ssum*, Eng. *am, is*), *imp.* ἦν, ἦσα, to be, exist; *partic.* ὢν, ὄντος. Phrases: τῷ ὄντι, in reality. τὰ ὄντα, the actual state of things. ἔστιν οἱ (there are those who, Lat. *sunt qui*), some. ἔστιν ὅτε or ἔσθ' ὅτε, sometimes. ἔστι, it is possible.

εἶμι, *v.* (St. *i-*, Lat. *ire*), *impf.* ἦεν, to go, march. The present is used in a future sense.

εἴπω, *conj.* (strengthened form of εἰ), if at least, if so be that.

εἶπον, *v.*, *aor.* 2 (St. *Few-*, Lat. *vōc-o*), used as aorist for λέγω or φημί, to say; with *infin.*, to command.

εἰργω, *v. a.* (L. *urgeo*), to coop up; so to enclose, to shut out, to prevent.

εἰρήνη, *ἡ*, peace.

εἰς, *prep.* with *accus.*, to, into, against, for, of destination, towards, with a view to, with regard to. Phrases: εἰς νύκτα, towards night-fall, into night, εἰς πενήκοντα, about fifty. εἰς καλόν, opportunistly. In *comp.* into, upon.

εἰς, *μία, ἓν, adj.*, one.

εἰσ-άγω, *v.a.*, to bring in, introduce.
εἰσ-δύομαι, *v. mid.*, to enter into, penetrate.

εἰσ-εμ, *v.n.* (εἰμι, *ibo*), to enter; of *thoughts*, to come into one's mind.

εἰσ-έρχομαι, *v. dep.*, to come into, enter.

εἰσ-όδος, *ή*, an entrance, passage.

εἰσομαι, *fut. of είδα, q.v.*

εἰσ-τρέχω, *v.n.*, to run in, enter a place.

εἰσ-φέρω, *v.a.*, to carry in.

εἰσω, *adv.*, within. See *Syntax*, § 25.

εἰτα, *adv.*, then, thereupon, next.

εἴτε . . . εἴτε, whether . . . or.

ἐκ, before a vowel ἐξ, *prep. with gen. of place*, out of, forth from; of *time*, from, starting from, immediately after. ἐκ τοῦ ἁρίστου, fresh from breakfast; of *cause or origin*, arising from, owing to.

Phrases, ἐκ τοῦ ἐναντίου, Lat. *ex adverso*, on the opposite side; ἐκ τοῦτο ῥύματος, starting from bowshot; ἐκ παιδῶν, from childhood; ἐκ τῶν δυνάτων, to the best of our power; ἐξ ἴσου, on an equality; ἐξ ἀπροσδοκῆτου, unexpectedly; ἐκ τούτου, upon this.

In composition, it denotes origin, separation, or completion.

ἐκασταχόσῃ, *adv.*, in every direction.

ἐκαστος, *η, ον, adj.*, each.

ἐκάτερος, *α, ον, adj.*, each of two; *plur.*, each party, if it refers to a plural noun, or both.

ἐκατέρωθεν, *adv.*, from both sides.

ἐκατόν, *adj. indecl.*, a hundred. (*hecatomb*.)

ἐκβαίνω, *v.n.*, to get out of a defile ἐκβαλεῖν εἰς τὴν Ἀρμενίαν, to get out (of the valley) into Armenia.

ἐκβάλλω, *v.a.*, to throw out.

ἐκβασίς, *ως, ή*, an outlet, pass.

ἐκγονος, *ον, adj.*, sprung from. οἱ ἐκγονοί, the descendants.

ἐκ-δίδωμι, *v.a.*, to give up, to give in marriage.

ἐκ-δύω, *v.a.*, to strip; *mid. and aor. 2 act.*, to undress.

ἐκεῖ, *adv.*, there, yonder.

ἐκεῖνος, *η, ον, demonstr. adj.*, that, yonder; used also as a pronoun, he, she, it.

ἐκ-θλίβω, *v.a.*, to crowd out, thrust out.

ἐκ-λέγω, *v.a.*, to pick out, select. (*eclectic*.)

ἐκ-λείπω, *v.a.*, to leave, abandon; *v.n.*, to melt, disappear. (*eclipse*.)

ἐκ-πέμπω, *v.a.*, to send out of a place, get rid of.

ἐκ-πλέω, *v.n.*, *fut. ἐκπλεύσομαι*, to sail out, sail away.

ἐκ-πλεως, *ων, adj.*, full, complete.

ἐκπωμα, τό (πίνω), a drinking vessel, cup.

ἐκ-τρέπω, *v.a.*, to turn aside.

ἐκ-φαίνω, *v.a.*, to make manifest; πόλεμον, to declare war.

ἐκ-φέρω, *v.a.*, to carry out; πόλεμον, to begin war.

ἐκόν, οὔσα, *ον, adj.*, willingly, of one's own free will.

ἐλαιον, τό, olive oil.

ἐλάττων, *ον, compar. of ελαχτός (= μικρός)*, smaller, less.

ἐλαύνω, *v.a.* (St. ἐλα-, *fut* ἐλῶ, *pf.* ἐλήλακα, *aor.* ἤλασα, *aor. pass.* ἤλασθην), to drive, drive out, banish; *abs. (sc. ἵππον or ἄρμα)*, to ride, drive. (*elastic*.)

ελαφρός, ἄ, *ον, adj.*, light (of weight).

ἐλαχιστος, *η, ον, adj.*, superlative of ἐλάττων, *q.v.*

ἐλέγχο, *v.a.*, to examine, question.

ἐλευθερία, *ή*, freedom.

ἐλεύθερος, *α, ον, adj.*, free, independent.

ἐλθεῖν, *aor. 2, see* ἔρχομαι.

εἰλω, *v.a.*, *impf.* εἰλκων (cp. Lat. *sulcus*), to draw, e.g. the string of a bow.

ἐπι-ζω, *v.a.*, to hope, expect.

ἐπίς, ἴσος, *ή*, hope, expectation.

ἐμ-αυτοῦ, *ης, reflexive pronoun of the first person*, of myself.

ἐμ-βαίνω, *v.n.*, to step in, embark, go on board a ship; *abs. or with els and accus.*

ἐμ-βάλλω, *v.a.*, to throw to, inflict; used *intr.*, to invade, attack, with

VOCABULARY.

- els and accus.*; of a river, to empty itself into.
- ἐμβολή, ἡ**, an inroad, foray.
- ἐμβρόντητος, ον, adj.**, thunderstruck, stupefied; in iii. 4. 12, as the actual effect of a storm.
- ἐμέω, v.n.** (St. Fem., Lat. vomo, fut. ἐμέσω or ἐμοῦμαι), to throw up, vomit. (emetic.)
- ἐμ-μένω, v.n.**, to remain in, *with ἐν and dat.*
- ἐμ-παλιν, with article, τοῦμπαλιν**, backwards.
- ἐμπεδών, v.a.** (ἐμπεδος), to confirm, ratify.
- ἐμπειρος, ον, adj.**, having experience, acquainted with, *c. gen.* (empiric.)
- ἐμ-πέπρημι, v.a.**, to set fire to.
- ἐμ-πίπτω, v.n.**, to break in upon, to fall upon. *ἐννοια αὐτῷ ἐπέπεσε*, the thought came over him.
- ἐμ-ποδίζω, v.a.**, to clog the feet, hinder.
- ἐμ-ποδών, adv.**, in the way, as a hindrance, *followed like verbs of hindering by the consecutive infin. with μή*.
- ἐμπροσθεν, adv.** of place, in front of. *οἱ ἐμπροσθεν*, the vanguard; *of time*, before.
- ἐμ-φαγεῖν, aor. 2**, to eat one's fill. *The pres., ἐνέσθω*, is not used.
- ἐν, prep. c. dat.** (Lat. and Eng. *in*), in, between, among, on, at, during. *ἐν ὅπλοις*, under arms. *ἐν ἀφθόνοις*, in the midst of plenty. *In composition it = in, near, at.*
- ἐν-αγκυλῶ, v.a.**, to fit a finger loop to a spear, or what is to be used as a spear.
- ἐν-άντιος, α, ον, adj.**, facing, opposite, contrary. *ἐνάντιος ἔπνει*, blew in their faces.
- ἐνατος, η, ον**, the ninth.
- ἐνδον, adv.**, within, in the house.
- ἐν-έδρα, ἡ**, an ambuscade, a lying-in-wait
- ἐν-εδρεύω, v.n.**, to lie in wait, lay an ambush.
- ἐν-ειμι, v.n.** (elpl, sum), to be in, or among, *aōs.*, or *with ἐν and dative.*
- ἐνεκα, or ἐνεκαυ** before a vowel, *prep. c. gen.* (often following its case), on account of, for the sake of.
- ἐνκος, α, ον, adj.**, deaf and dumb.
- ἐνθα, adv.**, there, where; *with verbs of motion*, thither, whither; *of time*, thereupon.
- ἐνθαδε, adv.**, here, there, hither.
- ἐνθαπαρ, adv.**, just where.
- ἐνθεν, adv.**, thence, whence, or like Lat. *unde*, from which. *ἐνθεν καὶ ἐνθεν*, on this side and that.
- ἐνθυμίζομαι, v. dep.**, to notice, ponder over.
- ἐνθύμημα, τό**, an invention, device. (enthymeme.)
- ἐνιαυτος, ὁ**, a year.
- ἐνιοι, αι, α, adj.** (ἐν = ἐνεστί, οἱ), some.
- ἐνίοτε, adv.**, sometimes.
- ἐν-νοέω, v.a.**, to think of, consider, perceive; *mid.*, to take thought, anxiously consider.
- ἐννοια, ἡ**, a thought, notion.
- ἐν-οικέω, v.n.**, to dwell in, *ἐν, c. dat.*
- ἐν-οχλέω, v.n. c. dat.**, to cause annoyance or discomfort to, to disturb, vex.
- ἐν-τάττομαι, v. mid.**, to take one's place, enrol one's-self among.
- ἐνταῦθα, adv.**, there, thereat, then, thereupon.
- ἐντεῦθεν, adv.**, thence, from that time or cause.
- ἐν-τυγχάνω, v.n. c. dat.**, to light upon, fall in with.
- ἐνωμοτάρχης, ου, ὁ**, the leader of an ἐνωμοτία or section.
- ἐνωμοτία, ἡ** (ἐν, δυνμυ), a subdivision of a company in the Spartan army. Each λόχος of a 100 men was divided into two πεντηκοστές, and each πεντηκοστής into two ἐνωμοτιαί. So κατ' ἐνωμοτίας is 25 deep, each ἐνωμοτία making a single file.
- ἕξ, see ἕκ.**
- ἕξ, adj. indecl.** (L. *sex*, G. *sechs*), six.
- ἑξακόσιοι, αι, α, adj.**, six hundred.
- ἐξανίστημι, v.a.**, to make to rise from one's place. *Mid. and pf.*

and aor. 2 act., to rise from one's place, get up.
ἐξαπατάω, *v. a.*, to deceive, cheat.
ἐξαπνίγη, *adv.*, suddenly.
ἐξ-εμῖ (*εἰμι, ibo*), *v. n.*, to go out, march out, make a foray.
ἐξ-εσσι, *v. impers.* (*εἰμι, sum*), it is allowed, it is possible, *with dat. of person and infin.* **ἐξόν**, *acc. abs.*, ὥσπερ ἐξόν, as if it were in our power.
ἐξ-έρχομαι, *v. dep.*, to go out, march out or away, get clear of.
ἐξ-ηγέομαι, *v. dep.*, to act as guide. *c. dat.*
ἐξήκοντα, *adj. indecl.*, sixty.
ἐξ-ικνέομαι, *v. dep. c. gen.*, to reach the object of one's aim (in shooting); *abs.*, to carry far enough.
ἐξ-οδος, *ή*, an outlet, a raid.
ἐξ-οπλίζω, *v. a.*, to arm completely. **ἐξοπλισμένος**, in full armour.
ἐξ-ορμάω, *v. a.*, to incite, stir up, *ἐπὶ τῇ ἀρετῇ*, iii. I. 24, *intr.*, to start.
ἔξω, *adv.*, outside, beyond, without, *c. gen.* *Syntax*, § 25.
ἔξωθεν, *adv.*, from without.
ἐοικα, *perf.*, *with present meaning*, to be like, *c. dat.*; φιλοσόφῳ ἐοικας, you seem to be a philosopher.
ἐπ-αγγέλλομαι, *v. mid.*, to profess, promise; **τεθνάναι ἐπηγγέλματο**, he professed himself ready to forfeit his life.
ἐπ-αινέω, *v. a.*, to praise, commend.
ἐπαίτιος, *a, ov, adj.*, blameable; **ἐπαίτιον**, a ground for blame.
ἐπ-ακολουθεῖω, *v. n. c. dat.*, to follow close upon.
ἐπάν, **ἐπὴν** (*ἐπει δὲ*), *conj.*, whenever; *with subj.*, only.
ἐπ-αναχωρεῖω, *v. n.*, to withdraw, retreat.
ἐπ-εγείρω, *v. a.*, to awake a person from sleep.
ἐπει, *conj.*, when, after that (*Lat. postquam*), since. *Syntax*, §§ 51, 52.
ἐπειδάν, *conj.* (*ἐπειδὴ δὲ*), *with subj. only, with aor.*, after that, as soon as; *with pres.*, whenever.

ἐπειδή, *conj. of time*, since, when once, after that; *of cause*, since, for as much as. *Syntax*, §§ 51, 52.
ἐπ-εμῖ, *v. n.* (*εἰμι, sum*), to be upon, over; *ἐπὶ, c. dat.*
ἐπειμι, *v. n.* (*εἰμι, ibo*), to advance against, to attack.
ἐπειτα, *adv.*, further, then, next, secondly.
ἐπ-έρομαι, *v. dep.*, to inquire of, consult (a god, an oracle).
ἐπ-έχω, *v. n.*, to halt, desist, delay.
ἐπήκοος, *ov, adj.*, within hearing; *eis ἐπήκοον*, to hearing distance.
ἐπὶ, *prep.*, upon.
With gen., upon; *with verbs of motion*, towards, in the direction of. **ἐπὶ φάλαγγος**, to form line; **ἐπὶ κέρως**, in column—*i.e.* in direction of the wing.
With dat., upon, close to, immediately after; *of command*, over, **στρατηγὸς ἐπὶ τοῖς μένουσιν**; *of subjects*, dependent upon, in the power of, **ἐπὶ βασιλεῖ**; *of aims*, with a view to; *in bargains*, on condition of, **ἐφ' ᾧ μὴ καλεῖν τὰς κόμας**.
With accus., upon, towards, over (**ἐπὶ βραχὺ**); *of aim*, to fetch (**ἤξουσιν τινες ἐπ' αὐτοῦ**); **ἐπὶ πολλοῦς τεταγμένοι**, drawn up many deep, usually **ἐπὶ πολλῶν**.
In composition, upon, towards, against, over.
ἐπ-βάλλω, *v. a.*, to lay upon; *mid.*, *esp.* to lay the arrow on the string. **ἐπιβεβλημένοι οἱ τοξόται**, the bowmen with arrow on string.
ἐπ-βουλεύω, *v. n.*, *c. dat.*, to plot against.
ἐπ-γίγνομαι, *v. dep.*, to come upon, *esp.* suddenly, to surprise.
ἐπ-δείκνυμι, *v. a.*, to show, point out; *mid.*, to give proof of.
ἐπ-διώκω, *v. a.*, to follow after, pursue.
ἐπ-έθεσις, *ews, ή*, an attack.
ἐπ-θυμέω, *v. n.*, *c. gen.*, to desire, aim at.
ἐπιθυμία, *ή*, desire, longing.

VOCABULARY.

ἐπι-καταβρίπτειν, *v.a.*, to throw down upon.

ἐπι-καίμαι, *v. dep.*, to set upon, attack.

ἐπι-κοῦρημα, τό, a remedy, means of relief.

ἐπι-κύπτω, *v.n.*, to stoop over.

ἐπι-κυρώς, *v.a.*, to confirm, ratify.

ἐπι-λαμβάνομαι, *v. mid.*, to fasten upon, catch hold of.

ἐπι-λανθάνομαι, *v. mid.*, to forget.

ἐπι-λείπω, *v.n.*, to fail, sometimes with accus.

ἐπι-λεκτός, *ov, adj.*, chosen, picked.

ἐπι-μαρτύρομαι, *v. dep.*, to call to witness.

ἐπι-μελέα, ἡ, care, attention, *c. gen.*

ἐπι-μελέομαι and **ἐπιμελομαι**, *v. dep.*, to care for, look after, have charge of.

ἐπι-μίγνυμι, *v.a.*, to mingle, have intercourse with.

ἐπι-νοέω, *v.a.*, to think on, devise, purpose.

ἐπι-ορκέω, *v.a.*, to swear falsely. *θεοῖς*, by the gods.

ἐπι-ορκία, ἡ, perjury, false swearing.

ἐπι-πάρειμι, *v.n. (εἰμι, ido)*, to march on high ground parallel with.

ἐπι-πάρειμι, *v.n. (εἰμι, sum)*, to be present in the neighbourhood, so as to give assistance.

ἐπι-πίπτω, *v.n., c. dat.*, to fall upon, to fall on the top of.

ἐπι-σάπτω, *v.a.*, to saddle a horse.

ἐπι-συνίζομαι, *v. dep.*, to procure provisions, forage.

ἐπι-σκέπτομαι, *v. dep.*, to consider, examine.

ἐπι-σπάω, *v.a., in mid.* to draw after one.

ἐπιστάμαι, *v. dep.*, to know ; *c. inf.* to know how.

ἐπιστολή, ἡ, a letter, despatch. (*epistle*.)

ἐπι-τάττω, *v.a.*, to give orders. (*with dat.*)

ἐπι-τελέω, *v.a.*, to accomplish, complete, fulfil.

ἐπιτηδεύς, *ov, adj.*, fit, proper, deserving. *τὰ ἐπιτηδεύα*, provisions.

ἐπι-τίθημι, *v.a.*, to lay upon (*c. dat.*) ; *mid.*, to set upon, attack. (*epithet*.)

ἐπι-τρέπω, *v.a.*, to put into a man's hands, intrust, allow (*dat. of person*).

ἐπι-τρέχω, *v.n., aor. 2 ἐπέδραμον*, to charge down upon.

ἐπι-τυγχάνω, *v.n., c. dat.*, to light upon a person or thing, to find.

ἐπι-φαινομαι, *v. mid.*, to come suddenly into view.

ἐπι-φθέγγομαι, *v. dep.*, to sound. (*σάλπιγγ.*)

ἐπι-φορέω, *v.a.*, to heap on, pile on, γῆν.

ἐπι-χειρέω, *v.a.*, to set one's hands to a thing, undertake, attempt.

ἐπι-χέω, *v.a.*, to pour on.

ἐπι-χωρέω, *v.n.*, to advance.

ἔπομαι, *v. dep.* (St. *σεν.*, Lat. *sequor*, *aor. ἐσπόμην, imp. ἐπόμεν*), to follow.

ἑπτα, *adj. indecl.* (Lat. *septem*, G. *sieben*), seven.

ἑπτακαίδεκα, *adj. indecl.*, seventeen.

ἐραμαι, *v. dep.*, *ἐράω*, *v.n.*, to love, be enamoured of. (*c. gen.*)

ἔργον, τό (St. *Fery.*, G. *werk*), work, deed, duty. It is opposed to λόγος as doing to talking, and, like our own word *action*, it is used of a military engagement. (*en-ergy*.)

ἐρημία, ἡ, solitude. (*hermit*.)

ἐρημος, *ov, adj.*, deserted, solitary, unprotected ; *with gen.*, without.

ἐρίζω, *v.n.* (St. *ἐριδ.*, cp. *εἰς*, strife), to strive, vie.

ἐρίφειος, *ov, adj.*, of a kid. (*εἰρφος*.)

ἐρμηνεύς, *ώς, δ,* an interpreter. (*hermeneutics*.)

ἔρομαι, *v. dep., fut. ἐρήσομαι*, to ask (a question).

ἐρρωμένος, *η, ov, pf. part. pass. of ῥώννυμι*, *comp. ἐρρωμενέστερος*, stout, stout-hearted.

ἐρύκω, *v.a., poetical word*, to ward off, hold back.

ἔρυμα, *ατος, τό*, defence, barrier.

ἐρμηνός, *η, ov, adj.*, naturally fortified, strong.

ἐρχομαι, *v. dep.* (some tenses supplied by stem *ἐλυθ-*, viz., *fut.*

ελεύσομαι, *pf.* ἐλήλυθα, *aur.* ἦλθον, for ἦλυθον, to come, or go.
 ἐρῶ, verb used as future of φημί, λέγω, I will say; *pf.* ἐρήκα.
 ἐρωτάω, *v.a.*, to ask, question.
 ἐσθής, ἡτος, ἡ (Lat. *vestis*), a garment, dress, raiment.
 ἐσθίω, *v.a.* (St. ἐδ-, *fut.* ἐδομαι, *aur.* 2, from St. φάγ-, ἐφαγον, Lat. *edo*, G. *essen*), to eat.
 ἐσπέρα, ἡ (Lat. *vesper*), evening, the west.
 ἔσπε, *adv.*, as far as. ἔσπε ἐπὶ τὸ δάπεδον, right down to the ground; *conj.*, until, as long as.
 ἔσχατος, ἡ, *on*, *adj.*, last, hardest, most severe.
 ἔσωθεν, *adv.*, from within.
 ἑταῖρος, ὁ, a comrade, friend.
 ἑταῖρα, ἡ, a mistress, courtesan.
 ἑτέρος, α, *on*, *adj.*, one of two, generally = Lat. *alter*, the other, sometimes another. *Plur.*, a second set of.
 ἔτι, *adv.* (Lat. *et*), still, further.
 ἐτοίμος, ἡ, *on*, *adj.*, ready, at one's disposal.
 εὖ, *adv.*, well, prosperously.
 εὐδαίμων, *on*, *adj.* (δαίμων, a genius), lucky, fortunate, happy, prosperous.
 εὐ-δηλος, *on*, *adj.*, plain, visible.
 εὐ-ἐπίθετος, *on*, *adj.*, easy of attack, assailable.
 εὐ-ζωνος, *on*, *adj.*, well-girt, so active, ready for action.
 εὐθυμέομαι, *v. dep.*, to be of good cheer, from—
 εὐθυμος, *on*, *adj.*, cheerful, in good spirits.
 εὐθύς, *adv.*, straightway, immediately.
 εὐμενής, ἐς, *adj.*, favourable, easy.
 εὐμεταχείριστος, *on*, *adj.*, easy to handle.
 εὖνοια, ἡ, good-will, friendliness, τινός, for a person.
 εὖνοος, εὖνους, *on*, *adj.*, friendly, well-disposed, *c. dat.*
 εὐodos, *on*, *adj.*, easy of passage.
 εὐπετῶς, *adv.* (πίπτω), easily.
 εὐπορος, *on*, *adj.*, easy to pass.

εὐπρεπής, ἐς, *adj.*, fair, good-looking.
 εὐρίσκω, *v.a.* (St. εὐρ-, *fut.* εὐρήσω, *pf.* εὐρηκα, *aur.* εὐρον), to find; *mid.*, to earn, win.
 εὖρος, ἐος, τό, breadth.
 εὐτακτος, *on*, *adj.*, in good order, orderly, well-disciplined.
 εὐταξία, ἡ, good order, good discipline.
 εὐχομαι, *v. dep.*, to vow, pray, desire.
 εὐώδης, ἐς, *adj.* (ὀίω), fragrant, sweet.
 εὐώνυμος, *on*, *adj.*, left. τὸ εὐώνυμον κέρας, the left wing. The word is an instance of what is called euphemism. The left hand was the side for all evil omens, and hence the bad meaning attaching to the Lat. *laevus* and *sinister*, the latter of which we also have adopted. To avoid using this word of ill-omen, the left was called 'that of the lucky name,' just as the Furies were called Εὐμένιδες, 'the kindly goddesses.'
 εὐωχέομαι, *v. mid.*, to feast.
 ἐφ-έπομαι, *v. dep.*, to follow after, pursue.
 ἐφ-ίστημι, *v.a.*, to set over, to make to halt, to pull up (a horse); *mid.* and *pf.* and *aur.* 2 *act.*, to be set over or upon, to halt.
 ἐφ-οδος, ἡ, approach.
 ἐφ-οράω, *v.a.*, to keep a look-out upon, oversee. τὰ χαλεπώτατα ἐπιδόντας, having witnessed the greatest horrors.
 ἐχθρός, ὁ, ὄν, *adj.*, hostile, hateful.
 ἐχω, *v.a.* (St. σεχ-, *imp.* εἶχον, *fut.* ἔξω and σχήσω, *pf.* ἐσχῆκα, *aur.* ἐσχον), to hold, have, contain, have in one's power, hold back, restrain. *Intrans.*, to be in a certain state, which is indicated by an adverb, e.g. ὁρθῶς ἔχειν, to be right, ἀσφαλῶς ἔχειν, to be safe; with past participles it denotes a permanent result, e.g. καταστήσας εἶχεν, iii. 4. 14, he placed and kept them there.
 ἔωθεν, *adv.*, in early morning.

VOCABULARY.

ἔως, *ω*, *ή*, morning, dawn; the east (cp. Ger. *Morgenland*).

ἔως, *conj.* of time, whilst, until. *Syntax*, § 52 c.

Z.

ζῶω, *v. a.*, *impf.* ζῆν, *impf.* ἔζην, to live.

ζεύγνυμι, *v. a.* (St. ζυγ-, Lat. *iugum*, Ger. *joch*, Eng. *yoke*), to yoke, fasten together.

ζεύγος, *eos*, τό, a yoke or pair of beasts, a carriage drawn by a pair.

ζωγρέω, *v. a.*, to take alive, capture.

ζώνη, *ή*, a girdle. (Temperate Zone.)

H.

ή, *conj.*, or, or else. *After comparatives*, than.

ή, *adv.*, certainly, truly.

ήβασκω, *v. n.* (ήβη, manhood, prime of life), to come to manhood.

ήγεμονία, *ή*, leadership, commandership, turn to lead. (*hegemony*.)

ήγεμών, *ονος*, *δ*, a leader, guide.

ήγέομαι, *v. dep.*, to lead, guide, to take the lead, to think, deem. *οι ήγούμενοι*, the vanguard.

ήδαιν—see οἶδα.

ήδέως, *adv.*, *comp.* ήδιον, *sup.* ήδιστα, pleasantly, gladly.

ήδη, *adv.*, already, at once; *with comparatives*, even.

ήδομαι, *v. dep.* (άδ-, cp. Lat. *suavis*, *suad-vis*, sweet), to rejoice, take pleasure.

ήδονή, *ή*, pleasure, delight.

ήκιστα, *adv.*, in the least degree, and so like the Lat. *minime*, not at all, by no means.

ήκω, *v. n.*, to arrive, be come. *The impf.* ήκον is used almost as an aorist, I came. *αύρικα ήξω*, I will be back presently.

ήλικία, *ή*, age, *esp.* the age of first manhood, prime of life.

ήλιος, *δ*, the sun. (*helio-type*.)

ήμέρα, *ή*, a day. (*ephemeral*.)

ήμέτερος, *α*, *ον*, *adj.*, our.

ήμι-πλεθρον, τό, a half plethrum, 50 Greek feet.

ήμισυς, *αια*, *v*, *adj.* (Lat. *semi-*), half. (*Syntax*, § 5 c.)

ήνικα, *conj.*, when.

ήσυχια, *ή*, rest, quiet, *ήσυχιας έχειν*, to be at peace.

ήτρον, τό, the abdomen, the middle.

ήττώμαι, *v. dep.*, to be inferior to, worsted by, *c. gen.*

ήττων, *adv.* (neuter of *ήττων*), less.

Θ.

θάλαττα, *ή*, the sea.

θάλλπος, *eos*, τό, warmth, heat.

θαμινά, *adv.*, often, repeatedly.

θάνατος, *δ* (St. *θαν-*, *θνήσκω*), death.

θάπτω, *v. a.*, to bury.

θαρράλειος, *α*, *ον*, *adj.*, brave, bold, confident.

θαρρέω, *v. n.* (cp. *θρασύς*, Eng. *dare*), to be bold, brave, of good heart.

θάττον, *neut.* of *θάττω*, *comp.* of *ταχύς* (= *ταχίως*), more speedily, quickly.

θαυμάζω, *v. n.*, to wonder, be surprised; *v. a.*, to wonder at, admire. *θ. τί τις*, to wonder at a thing in a man.

θαυμάσιος, *α*, *ον*, *adj.*, wonderful, admirable.

θαυμαστός, *ή*, *όν*, *adj.*, strange, wonderful.

θεά, *ή*, a sight, spectacle.

θέαμα, τό, a spectacle.

θεάομαι, *v. dep.*, to look on, be a spectator of. (*theatre*.)

θέλω, *v.* (cp. *εθέλω*), to be willing, wish, consent.

θεός, *δ* and *ή*, a god or goddess. *σὺν τοῖς θεοῖς*, God helping me. *τὰ τῶν θεῶν*, sacrifices, religious ceremonies. (*theo-logy*.)

θεράπων, *οντος*, *δ*, a free-born servant, attendant—like the squire to a knight in the middle ages.

θερῶω, *v. n.*, to spend the summer.

θέω, *v. n.* (St. *θυ-*, *fut.* *θεύσομαι*), to run, to run in a race.

θηράω, *v. a.* (*θήρα*, *θήρη*), to hunt chase.

θνήσκω, *v.n.* (St. *θαν-, θνα-, fut. θανούμαι, pf. τέθνηκα, aor. έθανον*), to die, be slain, or put to death.
θνητός, *ή, όν, adj.*, mortal; in iii. 1. 23, easily killed.
θόρυβος, *ό* (cp. Lat. *turba*), disorder, tumult, uproar.
θρασύως, *adv.*, of *θρασύς*, boldly.
θυγατήρ, *τρός, ή* (G. *tochter*), a daughter.
θυμοειδής, *ές, adj.*, high-spirited, courageous.
θύρα, *ή* (Lat. *fores*), a door, gate. *έπ'ι ταῖς θύραις*, at the very doors.
θυσία, *ή*, a sacrifice.
θύω, *v.a.* (Lat. *fumus*), to offer in sacrifice; *with dat.* of the god, and *accus.* of the offering; *mid.*, *θύομαι*, to have a sacrifice made, or to sacrifice in order to take the auspices.
θωρακίζω, *v.a.*, to arm with a breast-plate.
θώραξ, *ἄκος, ό*, a breastplate, or coat of armour. It covered the upper half of the body, back and front, to the waist.

I.

ιατρός, *ό*, a physician, surgeon.
ιδέν. See *είδον*.
ιδιώτης, *ον, ό*, a layman, private person. The word, like our *layman*, is negative; in the army it implies a private, as opposed to an officer; in the state, a private citizen, as opposed to a magistrate. (*idiot.*)
ιερεῖον, *τό*, a sacrificial victim. See iv. 49, note.
ιερός, *ά, όν, adj.*, sacred, dedicated to the gods. *So τὰ ιερά*, the sacrificial victims, the offerings. (*hier-archy.*)
ιγμῖ, *v.a.*, to set in motion, to start, send off; *mid.*, to hasten, press forward.
ικανός, *ή, όν, adj.* (St. *ικ-*, as in *ικνέομαι, lit. reaching its aim*), sufficient, complete, competent, fit, capable; *adv.*, *ικανώς*.
ιμάς, *άντρος, ό*, a leathern strap, *esp. used of the straps by which*

the sandals were fastened round the foot.
ιμάτιον, *τό*, the outer garment, a large shawl or cloak. It was a square piece of cloth thrown over the left shoulder, and brought over or under the right. The large cloak now worn by Italians is something of the same kind.
ίνα, *conj.*, in order that. *Syntax*, § 50.
ίπαρχος, *ό*, a cavalry commander, or captain of a troop of fifty men.
ίππεύς, *έως, ό*, a horseman, horse-soldier. *Plur.* cavalry.
ίππικός, *ή, όν*, belonging to horses or cavalry.
ίππος, *ό*, (Lat. *equus*), a horse; *in plur.*, cavalry.
ισόπλευρος, *ον, adj.*, with equal sides. *Ι πλάσιον*, a square.
ίσος, *η, ον, adj.*, equal, fair, even, level.
ισοχειλής, *ές, adj.* (*χείλος*, a lip, rim), even with the rim.
ίστημι, *v.a.* (St. *στα-*, *with redupl., for σίστημι*, cp. Lat. *sto and sisto, fut. στήσω, pf. έστηκα, plup. εισηκεν, aor. 1 έστησα, aor. 2 έστην*). *In the pres., fut., and 1 aor. active*, to set up, bring to a stand, make to halt; *in perf. and aor. 2 active, and in mid.*, to stand, halt, keep one's ground, be placed. (*statival.*)
ισχυρός, *ά, όν, adj.*, strong.
ισχυρώς, *adv.*, very, exceedingly, violently.
ισχύς, *έως, ή*, strength, force.
ίως, *adv.*, fairly, perhaps, may be, I dare say.
ιτέον, *neut. verbal adj.*, of *είμι*, one must go.
ίυνε, *vos, ή* (St. *Fr.*, Lat. *vimen*, *vitis*, E. *wilky*), the rim or outer edge of the shield.

K.

καθάπαρ, *adv.*, just as.
καθ-ίξομαι, *v. dep.* (St. [*σ*]εδ-, Lat. *sedeo*, G. *sitzen*), to sit down, to sit still, to encamp.

VOCABULARY.

καθ-εἶδω, *v.n.*, to go to sleep.
καθ-ήκω, *v.n.*, to come down, reach down. *Impersonally, c. dat.*, it becomes a man, is his duty.
καθ-ημαι, *v. dep.* (ἡμαι), to sit, halt, be encamped.
καθ-ίζω, *v.a.*, to seat, make to sit.
καθ-ίστημι, *v.a.* to set, settle, appoint, establish; *mid. and pf. and aor. 2 act.*, to take one's stand, be established, settled.
καθ-οράω, *v.a.*, to catch sight of.
καί, *conj.*, and, also, too, even. *καί . . . καί, or τε . . . καί, both . . . and; not only . . . but; καί . . . γε, yes . . . and.*
καί-περ, a stronger form of καί, used with participles to show that they are to be taken in a concessive sense.
καιρός, *δ*, time, the right time, opportunity, occasion.
καίτοι, *conj.*, and yet.
καίω, *v.a., fut.* καύσω, *aor. 1* ἔκηα, to burn. (*caustic.*)
κακός, *ἄν, adj.*, *comp.* κακίων, *sup.* κάκιστος, bad, wicked, mischievous, cowardly.
κακῶς, *v.a.*, to injure, damage.
κακῶς, *adv.*, ill, wickedly. κακῶς ποιεῖν, to do mischief to.
κάκωσις, *ews, ἡ*, ill-treatment, abuse.
κάλαμος, *δ* (Lat. *calamus, culmus*, G. *halm*, Prov. Eng. *hawlme*), a stalk, reed.
καλέω, *v.a., fut.* καλέσω, *pf.* κέκληκα, *aor. pass.* ἐκλήθην, to call, name, summon, invite.
κάλλιστος, *sup. of καλός, q.v.*
καλός, *ἄν, adj.* (G. *heil*), *comp.* καλλίων, *sup.* κάλλιστος, beautiful, fair, handsome, favourable, propitious (*e.g.* τὰ λερά), noble, honourable.
καλῶς, *adv., comp.* κάλλιον, *sup.* κάλλιστα, well, prosperously, nobly, honourably.
κάμνω, *v.n.* (St. *καμ.* *fut.* καμοῦμαι, *pf.* κέκμηκα, *aor. 2* ἔκαμον), to be weary, ill.
κάν = καί ἔάν, or καί ἄν.
κάπειτα = καί ἔπειτα.

καρβαίνω, *plur., ai*, brogues; see iv. 5. 14, note.
καρπύομαι, *v. mid.*, to reap the fruit of, enjoy, plunder.
κατέ, *prep.*, down.
With gen., down from, down, over against, below.
With acc., over, along, down, over against; with a view to, for, κατ' ἀρπαγὴν, on a foray; according to (Lat. *secundum*), κατὰ κράτος; also of manner, κατὰ κέρας, column-wise; and distributively, καθ' ἓνα, one by one, κατὰ λόχους, in companies.
In composition, down, against. It also intensifies and makes transitive verbs.
κατα-βαίνω, *v.n.*, to descend, dismount.
κατάβασις, *ews, ἡ*, a descent, a way down.
κατ-αγγέλλω, *v.a.*, to denounce.
καταγέιος, *ον, adj.*, underground.
κατ-άγνυμι, *v.a., aor. 1* κατέαξα, to break, fracture.
κατ-άγω, *v.a.*, to bring home; *mid.*, to go home, return to one's quarters.
κατα-διώκω, *v.a.*, to chase down the hill, to chase home.
κατα-δύω, *v.a.*, to sink, drown; *mid. pf., and aor. 2 act.*, to sink (*intr.*).
κατ-αισχύνω, *v.a.*, to disgrace, put to shame.
κατα-καίνω, *v.a.*, *aor. 2* κατέκανον, to slay, put to death.
κατα-καίω, *v.a.*, to burn down.
κατά-κειμαι, *v. dep.*, to lie down (at a table for meals), to lie inactive.
κατα-κλείω, *v.a.*, to shut up.
κατα-κόπτω, *v.a.*, to cut down.
κατα-κτείνω, *v.a.*, to strike down, kill.
κατα-λαμβάνω, *v.a.*, to occupy, to overtake, find, catch.
κατα-λείπω, *v.a.*, to leave behind.
κατα-μανθάνω, *v.a.*, to learn a lesson.
καταντιπέραν, *adv.*, right over against.

κατα-πέμπω, *v. a.*, to send down.
κατα-πηδάω, *v. n.*, to leap down.
κατα-πίπτω, *v. n.*, to fall down.
κατα-σκαυάω, *v. a.*, to fit out, furnish, equip; *mid.*, to make preparations.
κατα-σκηνέω, *v. n.*, to take up one's quarters.
κατα-στρατοπεδεύομαι, *v. mid.*, to form an encampment, halt for the night.
κατα-σφάττω, *v. a.*, to slaughter, kill.
κατα-τέμνω, *v. a.*, to cut up, cut in pieces.
κατα-τίθεμαι, *v. mid.*, to deposit, hide away in a safe place.
κατα-τιτρώσκω, *v. a.*, to give a man his death-wound.
κατα-φαγεῖν, *aor. 2 inf.*, for κατ-εσθίω, to eat up, devour. ὡμὸν καταφαγεῖν, to destroy utterly.
κατα-φεύγω, *v. n.*, to flee for refuge.
κατα-φρονέω, *v. a.*, to despise, contemn.
κατ-έχω, *v. a.*, to hold, hold down, restrain.
κατ-ορύττω, *v. a.*, to dig down, bury underground.
κάτω, *adv.*, downwards, below, underneath.
καίμαι, *v. dep.* (L. *quies*, Goth. *haims* = *κύμη*), used as a *perf. pass.* of τίθημι, to be laid, to lie.
κελεύω, *v. a.*, to order, command.
κενός, *ή, όν, adj.*, empty, without, vain, groundless. (*ceno-taph.*)
κεντέω, *v. a.*, to prick with goads, torture.
κεράμιος, *α, ον*, of potter's earth, tile. (*ceramic.*)
κέρας, *ος, τό*, the horn of an animal; then, like our 'bugle horn,' a horn (*musical instrument*). From the comparison of an army drawn up for battle to a fighting bull, the wing of an army. Similarly the centre is called μέτωπον, the forehead. When the φάλαγξ, or battle-line, was turned into a marching line, the men faced about, so that one wing led, and thus κατὰ κέρας ἵεναι (to march

down the wing) is to march in column. So ἐπὶ κέρως.
κεφαλή, *ή* (Lat. *caput*, G. *kaupt*), the head. (*hydro-cephalus.*)
κηδεμών, *όνος, ό*, a friend, protector.
κηρόν, τό (Lat. *cera*), honeycomb.
κήρυξ, *ύκος, ό*, a herald.
κηρύττω, or κηρύσσω, *v. a.*, to proclaim as a herald, or by herald.
κινδυνεύω, *v. n.*, to run a risk, be in danger; from—
κίνδυνος, *ό*, danger, peril, risk.
κινέω, *v. a.*, to set in motion, move. (*kinetics.*)
κλέπτω, *v. a.*, to steal, carry off secretly, smuggle through. (*kleptomania.*)
κλίμαξ, *ακος, ό*, a ladder. (*climax.*)
κλίνη, *ή*, a couch, bed, sofa.
κλοπή, *ή*, theft.
κλώψ, *ωπός, ό*, a thief, marauder.
κνέφας, τό, *poetical word*, darkness.
κνημῖς, *ίδος, ή*, generally in plural, cuisses, greaves.
κογχυλιάτης, *ου, ό* (*sc. λίθος*), a shelly marble, fossiliferous limestone.
κοιμάομαι, *v. mid.*, to sleep, go to rest.
κοινός, *ή, όν*, common. ἀπὸ κοινοῦ, from the common fund.
κοινῇ, *dat. fem.* of κοινός, used adverbially, in common, together.
κολάζω, *v. a.* (from κόλος, *dockad*, lit. to curtail), to chastise, punish. (Milton's *Colasterion.*)
κολωνός, *ό*, a hillock, a cairn, heap of stones.
κομίζω, *v. a.*, to convey, carry; *mid.*, like Lat. *deduco*, to bring colonists.
κονιατός, *όν, adj.* (κονία), plastered, white-washed.
κόπτω, *v. a.* (St. *κοπ-*, Fr. *couper*), to hew, cut down, cut in pieces, knock.
κόρη, *ή*, a girl, maiden.
κορυφή, *ή*, the crest of a hill.
κοσμέω, *v. a.* (κόσμος), to arrange, put in order, adorn. (*cosmetic.*)
κόσμος, *ό*, order, arrangement, adornment, dress. (*cosmical.*)

VOCABULARY.

κράνος, εος, τό, a helmet.
 κρατέω, *v. n.*, to be powerful, *c. gen.*, to be master of, overcome. (*aristocrat.*)
 κρατήρ, ἦρος, ὁ (κεράννυμι) a mixing-bowl, in which the wine was mixed with water before drinking; so a bowl. (*crater.*)
 κράτιστος, η, ον, *sup.* of κρατερός, used as *sup.* of ἀγαθός, strongest, mightiest, noblest, best. *Adv.*, κρᾶτιστα.
 κράτος, εος, τό, might, strength.
 κραυγή, ἡ (κράζω), a cry, *esp.* a battle-cry.
 κρείττων, *comp.* of κρατερός, stronger, better.
 κρέμαμαι, *v. dep.*, to hang, be suspended.
 κρήνη, ἡ, a spring, source, fountain.
 κρηπίς, ἴδος, ἡ, a foundation.
 κριθή, ἡ, *esp.* in *plur.*, barley.
 κρίβινος, η, ον, *adj.*, made of barley; οἶνος κ., beer.
 κρίνω, *v. a.* (St. κρίν-, *fut.* κρινῶ, *pf.* κέκρικα, *aor.* ἰ, ἐκρίνα, *L. cerno*), to discern, distinguish, choose, judge. (*critic.*)
 κρούω, *v. a.*, to clash, beat together.
 κτήνος, εος, τό (κτάσμαι), a possession, *esp.* of cattle.
 κύκλος, ὁ, a circle. κύκλῳ, all round. (*cycle.*)
 κυκλώω, *v. a.*, to surround, encircle.
 κυλινδῶ, or κυλίνδω, *fut.* κυλλίσω, to roll. *Mid.*, to tumble, roll over. (*cylinder.*)
 κυών, κυνός, ὁ and ἡ, a dog. (*cynic.*)
 κωλύω, *v. a.*, to prevent, hinder, forbid.
 κομάρχης, ον, ὁ, the headman of a village.
 κόμη, ἡ (κείμαι, *E. -ham*), a village, unenclosed.
 κομήτης, ου, ὁ, a villager.

Λ.

λαγχάνω, *v. a.* (St. λαχ-, *fut.* λήξω, *pf.* εἴληχα, *aor.* 2 ἐλαχων), to obtain (*esp.* by lot).
 λαγώς, ὅ, δ, a hare.

λάκκος, ὁ (Lat. *lacus*, a wine-vat), a pit, cistern, cellar.
 λατίζω, *v. a. and n.*, to kick.
 λαμβάνω, *v. a.* (St. λαβ-, *fut.* λήψομαι, *pf.* εἴληφα, *aor.* 2 ἐλαβον), to take, seize, grasp, occupy, receive, capture; with *adjectival complement*, to find, catch. (*astro-labe.*)
 λάμπω, *v. n.*, to shine, be brilliant; *v. a.*, to light up, set in a blaze. (*lamp.*)
 λανθάνω, *v.* (St. λαθ-, Lat. *lateo*, *fut.* λήσομαι, *pf.* λέληθα, *aor.* ἐλαθον), to escape a person's notice, to be unobserved by (*with accus. of person*). When used with participles it may best be translated by an adverb or an adjective, *e.g.* ἐλαθον προσελθόντες, they came up stealthily, unobserved. (*leth-argy.*)
 λέγω, *v. a.* (Lat. *lego*, Ger. *legen*, our *lay*), *lit.* to gather; to reckon, speak, say, recount. τί λέγεις, what do you mean? ταῦτα μὲν σὺ λέγεις, this is your opinion.
 λείος, α, ον, *adj.* (Lat. *laevis*), smooth, level. In *iv. 4. 1*, λείους γηλόφους, *prob.* not wooded.
 λείπω, *v. a.* (St. λιπ-, Lat. *re-liq-uus*, Eng. *leave*, *aor.* ἔλιπον), to leave; *mid.*, to let one's-self be left, remain, or lag behind, be inferior to.
 λήγω, *v. n.*, to stop, cease, be over.
 ληΐζω, *v. a. and mid. dep.*, ληΐζομαι, to plunder, pillage, make booty of.
 λίθινος, η, ον, *adj.* of stone.
 λίθος, ὁ, a stone. (*mono-lith.*)
 λινούς, ᾱ, οὖν, *adj.*, of linen, or flax.
 λογίζομαι, *v. dep.* (λόγος), to reckon, calculate, consider, conclude upon calculation.
 λόγος, ὁ (λέγω), speech, word, story, argument, conversation, narrative. ἐν τῷ πρόσθεν λόγῳ (*iii. 1. 1* and *iv. 1. 1*), in the previous part of the history. (*logu-machy.*)
 λόγχη, ἡ (Lat. *lanca*), a spear, lance.

λοιδορέω, *v.a.*, to revile, abuse.
λοιπός, ἢ, *όν*, *adj.* (λείπω), left, remaining; *with the article*, the rest of. τὸ λοιπόν, *as accus. of time*, thereafter, for the future.
λόφος, ὁ, a crest (1) of a helmet, (2) of a hill.
λοχᾶγός, ὁ, a captain, the leader of a λόχος or company, at the head of which he marched.
λόχος, ὁ, a company of foot soldiers. The Spartan λόχος consisted of 100 men, viz., 96 privates and 4 subordinate officers.
λυπῶ, *v.a.* (λύπη), to grieve, vex, annoy.
λύπη, ἡ, pain, grief, vexation.
λυσιτελέω, *v.n.*, to be advantageous, profitable, *c. dat.*
λύω, *v.a.*, to loose, set free, break, violate, put an end to.
λῶτον, or **λῶον**, *ον*, *adj.*, used as comparative of ἀγαθός, better, more profitable.
Λωτοφάγοι, οἱ, the Lotus-eaters; a race of people spoken of by Homer (*Odys.* 9. 81), who ate of the lotus, and were charmed by it into a dreamy existence which made them forget their home. Cp. Tennyson's poem with this name. The lotus is said to be a fruit which is now in Barbary called *sidra*, in size like an olive, saffron or deep-red when ripe, and very sweet.

·M.

μαίνομαι, *v. dep.* (St. μαν-, *fut.* μανούμαι, *pf.* μέμνημα, *aor.* έμάνην, *cp.* μάντις), to be mad, beside one's-self. (*mania.*)
μακαρίζω, *v.a.*, to deem happy, to congratulate.
μακράν, *adv.* (lit. *accus. fem.* of μακρός, sc. ὁδόν), far, afar, at a great distance.
μακρός, ὁ, *όν*, *adj.*, long. μακρόν ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν, it was a long business, and so tedious. Krüger reads μακράν.

μέλα, *adv.* (cp. Lat. *melior*), very; *cp.* μάλλον, more, rather; *sup.*, μάλιστα, in the highest degree, especially, particularly.
μανθάνω, *v.a.* (St. μαθ-, *fut.* μαθήσομαι, *pf.* μεμάθηκα, *aor.* 2 έμαθον), to learn, understand, find out.
μαντεία, ἡ, prophecy, the answer of an oracle.
μάντις, εὖς, ὁ (μαίνομαι), a prophet, seer. (chiro-mancy.)
μάσστις, ὁ, a bag, pouch. (*mar-supial.*)
μαρτυρέω, *v.a. and n.* (μαρτύς), to bear testimony, give evidence. (*martyr.*)
μαστέω, *v.a.* (*poetical word*), to seek after, crave, desire.
μαστιγῶν, *v.a.* (μάστιξ), to flog, whip, scourge.
μάστιξ, ἰγος, ἡ, a whip, scourge. ὑπὸ μάστιγος τοξεῖν, to shoot to the tune of the whip, or under the lash.
μαστός, ὁ, a breast; a mound, hillock.
μάχαιρα, ἡ, a short sword—one-edged, and in shape somewhat like the blade of a large clasp-knife.
μαχαίριον, τό, diminutive of μάχαιρα, a small knife used especially for sacrificial purposes.
μάχη, ἡ, a fight, battle.
μάχιμος, ἡ, *ον*, *adj.*, warlike. οἱ μάχιμοι, the effective force.
μάχομαι, *v. dep.* (*fut.* μαχοῦμαι, *aor.* έμαχέσασμην, *pf.* μεμάχημαι, Lat. *macto*), to fight. (*sym-machy.*)
μέγας, μεγάλη, μέγα, *adj.*, *comp.* μεῖζων (= μεγαίων), *sup.* μέγιστος (Lat. *magnus*, G. *macht*, E. *main*, cp. Goth. *mikills*, Scotch *mickle*), great, large, important, mighty, powerful, loud. The neuter is often used *quasi-adverbially* as μέγα δρῆσαι, to benefit greatly. See *Syntax*, § 13.
μέγεθος, εὖς, τό, size, bulk.
μέθω, *v.n.* (μέθυ, Eng. *mead*), to be drunk, intoxicated.

VOCABULARY.

μείων, *ov, adj., comp.* for μικρός and ὀλίγος, less, smaller, fewer. **μείων ἔχειν**, to come off second best (τοῦτο, in this), be at a disadvantage.

μάλας, αῖνα, av, adj. (Lat. *malus*), black.

μελετάω, *v.a.*, to practise, train (sometimes *c. inf.*).

μέλλω, *v.*, to intend, purpose, be ready, or likely to; *c. inf.* = *Latin periphrastic future*, to be about to; to linger, delay. τὸ μέλλον, the future.

μέν, truly, certainly, at least, *esp.* in conjunction with δέ (*q.v.*), on the one hand, in the first place, whereas, whilst (to mark the *pro- tasis*, see *iv. 1. 17, 2. 1*).

μέντοι, *adv.*, assuredly, however.

μένω, *v.n.*, *fut.* μενῶ, *pf.* μεμνηκα, *aor.* ἔμεινα (Lat. *maneo*), to remain, wait, stay; *v.a.*, to await, expect.

μέρος, εος, τό, a part, share.

μεσημβρία, ἡ (= μεσημερία), mid-day, noon, the south (cp. Lat. *meridies*).

μέσος, η, ov, adj. (Lat. *medius*), middle, between, in the midst, *Syntax*, § 5 *c.* τὸ μέσον (of a battle line), the centre. ἐν μέσῳ τῆς οἰκαδὲ ὁδοῦ, between them and their homeward journey.

μεστός, ῆ, ὄν, adj., full.

μετά, *prep.* (Ger. *mit*, Eng. *mid*), in the midst of.

With gen., with, together with, accompanying.

With dat. (not in the *Ana- basis*), among.

With accus., next to, following, after.

In composition, after, or it denotes change or sharing.

μετα-δίδομι, *v.a.*, to share, give a share of, *with accus.*, of the part given, or *gen.*, of the whole from which it is taken, and *dat.*, of the receiver.

μεταξύ, *adv.* and *prep. c. gen.*, between, in the middle of a thing.

μετα-πέμπω, *v.a.*, to send in search of, *esp. in mid.*, to send for, send to fetch, summon (Lat. *arcesso*).

μέτ-εσσι, 3d sing of μέτεμι, used impersonally, I have a share in (ἐμὸν τῶς).

μετρέω, *v.a.*, to measure.

μέτρον, τό, (cp. Fr. *mètre*), a measure, *esp.* of liquid measures. (*metrical, symmetry.*)

μέχρι, or μέχρις before a vowel, *adv.*, as far as, up to (sometimes with *els* or *ἐπὶ*); *prep. with gen.*, up to, until. μέχρις οὗ, *conj.*, until, as long as.

μή, not, a negative particle used in prohibitions, etc., see *Syntax*, §§ 62, 65. οὐ denies statements of facts, μη denies conceptions or suppositions.

μηδέ, *conj.*, and not, not even.

μηδείς, μηδεμία, μηδέν, *adj.*, not one, none.

μηδέποτε, *adv.*, never.

μηκέτι, *adv.*, no longer, no further.

μήν, verily, truly, *esp.* in asseverations, ἢ μήν.

μήποτε, *adv.*, never.

μή-πω, *adv.*, not yet.

μή-τε, *conj.*, and not, nor. μήτε . . . μήτε, neither . . . nor.

μηχανάομαι, *v. dep.* (Lat. *machinor*), to contrive, manage.

μηχανή, ἡ (Lat. *machina*), an engine, machine, contrivance, means.

μικρός, ὁ, ὄν, adj., little, small. (*micro-meter.*)

μιμέομαι, *v. dep.* (μίμος), to imitate. (*mimic.*)

μνησκόω, *v.a.* (St. *μνα-*, cp. *μνήμη*, Lat. *memini*, the same root as St. *μνα-*, cp. *μάντις*, Lat. *mens*), to call to a man's recollection, to remind; *mid.*, to remember, call to mind, keep in mind, mention, *c. gen.* (*mnemonics.*)

μισθός, ὁ (Ger. *miethe*, Eng. *meed*), pay, hire, price, reward. The usual soldier's pay was a daric a month, out of which he had to find his own provisions. Cyrus gave the Greeks 1½ darics.

μισθοφόρος, *ov, adj.* (φέρω), serving for hire. *As subst.*, a mercenary soldier.

μνημονεύω, *v. n.* (μνήμων = Lat. *memor*), to remember, talk over, *c. gen.*

μόγῃς, *adv.* (cp. μογέω, μόχθος), with toil or pain; so hardly, scarcely.

μόλις, *adv.* (another form for μόγῃς), with difficulty.

μολυβδός, *ἡ, ὁ*, a leaden bullet.

μολυβδός, *ὁ* (Lat. *plumbum*), lead.

μοναχῇ, *adv.*, singly, alone, in one only place.

μόνος, *η, ov* (μένω, to remain), single, alone; *as adv.*, μόνον, only.

μόσχειος, *ov, adj.*, of calf; (κρέα) μόσχεια, veal.

μούλω, *v. a.*, to suck up, *e.g.* through a straw or reed.

μυριάς, ἄδος, *ἡ*, a group of 10,000.

μέτριοι, *αι, α, adj.*, ten thousand.

μόρον, τό, scented oil, unguent, perfume.

μόγχος, ὁ, a nook, cleft, recess.

μώρος, *α, ov, adj.*, foolish, silly.

νεφέλη, *ἡ* (Lat. *nebula*, Ger. *nebel*), a cloud.

νέω, *v. n.*, *ful.* νεύσομαι or νευσοῦμαι, to swim.

νεοστί, *adv.* (νέος), lately, recently.

νικάω, *v. a.* (νίκη), to conquer, vanquish (in battle), *intr.* to prevail.

νίκη, *ἡ*, victory.

νομίζω, *v. a.* (νόμος), to deem, count, reckon; *mid.*, to be customary.

νόμιμος, *η, ov, adj.*, customary, lawful.

νόος, ὁ, *contr.* νοῦς, mind, sense, perception. νοῦν προσέχειν, to apply one's mind to, pay attention to.

νυκτερεύω, *v. a.*, to bivouac, pass the night.

νύκτωρ, *adv.*, by night, in the night time.

νῦν, *adv.* (Lat. *nunc*), now, of time, as things are, of circumstances.

νῦν δὴ, just now.

νύξ, νυκτός, *ἡ* (Lat. *noct-is*, G. *nacht*), night.

N.

νάπη, *ἡ*, a woody glen or dell, a small valley.

νεανίσκος, ὁ, a young man, often with a notion of inexperience.

νεκρός, ὁ, *όν, adj.*, dead; *gen. as subst.*, ὁ νεκρός, a dead body, corpse. (*neco-polis*.)

νέμω, *v. a.* (Goth. *nima*, Ger. *nehen*), to distribute, allot; *mid.*, to pasture, graze. In iv. 6. 17, νέμεται, is grazed over. (*nomadic*.)

νεό-δερτος, *ov, adj.* (δέρω, to flay), newly skinned.

νέος, *α, ov, adj.* (νέφος, Lat. *novus*, G. *neu*), new, fresh, young. (*neophyte*.)

νεύρα, *ἡ*, a string or cord of sinew, *esp.* a bowstring.

νεῦρον, τό, (Lat. *nervus*), a sinew; hence any cord made of gut, *e.g.* the cord of a sling (iii. 4. 17). (*neur-algia*.)

Ξ

ξένιος, *α, ov, adj.*, friendly, hospitable. In plur. ξένια, hospitable gifts.

ξένος, ὁ, a guest-friend; one with whom you have a treaty of hospitality; hence—from the duty of entertaining a helpless stranger—a stranger, foreigner. So ξένοι are foreign soldiers, who serve you for pay, mercenaries.

ξεστός, *ἡ, ὄν, adj.* (ξέω), polished, smoothed.

ξηρός, ὁ, *όν, adj.*, dry. (*sere*.)

ξίφος, εὖς, τό, a straight sword with two edges, for thrusting and cutting.

ξύλη, *ἡ*, a sickle-shaped dagger, peculiar to the Lacedaemonians.

ξύλον, τό, wood, *esp.* firewood.

ἐν, *prep.*, for this and its compounds see σύν.

O.

ὁ, ἡ, τό, definite article, the. Originally a demonstrative, and so used in *ὁ μὲν . . . ὁ δέ, = this . . . that, the one . . . the other*; and in *ὁ δέ, οἱ δέ, but he, but they*, implying a change of subject, *e.g.* iii. 4. 4. It is used with numbers, as *ἀμφὶ τὰ εἰκοσώ, iv. 7. 22*; and to refer to what has been already mentioned, as *τὰς κώμας, iii. 3, 11*; or to what is notorious, or implied in what has gone before, as *iv. 8. 26, τὰ δέρματα, the skins of the victims that ἡ θυσία presupposes*; also with the *gen.*, some noun being understood, as *οἱ αὐτοῦ, his own men*. For other uses see *Syntax*, § 5-8.

ὀγδοήκοντα, adj. indecl., eighty.

ὀγδοός, η, ov, adj., eighth.

ὀδε, ἡδε, τόδε, demonstr. adj., this, this by me. As distinguished from *οἶρος*, it refers to what follows, *οἶρος* to what goes before. The noun that it defines takes the article. *Syntax*, § 6. a.

ὀδοποιέω, v. abs., to make a road.

ὀδός, ἡ, a road, way, journey, march; fig. a way or manner of doing a thing. (meth-ad.)

ὅθεν, adv. (ὅς), whence, from which.

ὅθενπερ, adv., from which very place.

οἶδα, perf. of St. ἰδ-, (see εἶδον) 2 sing. ὄσθα, 3 οἶδε, plur. ἴσμεν, ἴστε, ἴσασι, plur. ᾔδew or ᾔδη, imper. ἴσθι, inf. εἰδέναι, used with pres. meaning, to know, be aware of. See *Synt.* § 43 c.

οἰκαδε, adv., homewards.

οἰκέϊος, α, ov, adj., belonging to the house, one's own, related, akin to, cp. Lat. *familiaris*.

οἰκέτης, ov, ὁ, a house-slave, servant.

οἰκῶ, v. n., to dwell; v. a., to dwell in, inhabit.

οἰκία, ἡ, a house.

οἰκοδομεῖω, v. a., to build; ἐν τινι, on such or such a foundation.

οἰκοθεν, adv., from home, from the home-country.

οἰκοί, adv. (old locative of οἶκος, cp. *χαμαί*, and the Latin, *humi, domi*), at home.

οἶκος, ὁ (prop. *Fóikos*, Lat. *vicus*, E. *-wick*), a house, home.

οἰκτύρω, v. a. (οἶκτος), to pity.

οἶνος, ὁ (lit. *Fóinos*, Lat. *vinum*, G. *wein*), wine.

οἰνόχοος, ὁ (οἶνος, χέω), a butler, cupbearer.

οἰομαι and οἶμαι, v. dep., to think, believe; often used parenthetically without affecting the construction of the sentence.

οἶος, α, ov, rel. adj., of which kind, of what kind,—correlative to τοιοῦτος. When this is omitted, it may be translated by *such* . . . as, but it must be remembered that οἶος itself means not *such*, but *as*; with the *infin.* (*Synt.* § 49), suitable for. *οἶός τε*, practicable, feasible, possible.

οἷοςπερ, απερ, ovπερ, adj., a stronger form of οἶος, just of what kind.

ὄϊς, δῖος, ὁ and ἡ (Lat. *ovis*), a sheep.

ὄϊστός, ὁ, an arrow.

ὄϊσω, fut. of φέρω, q.v.

ὄλχομαι, v. dep. (St. *Foiχ-*, cp. G. *weichen*), to depart, go away. The present is used (like *ἤκω*) in a perfect sense,—to be gone.

οἰωνός, ὁ, a bird of omen, then, an omen.

ὀκτώ, adj. indecl. (Lat. *octo*, G. *acht*), eight.

ὀκτωκαίδεκα, adj. indecl., eighteen.

ὀλίγος, η, ov, adj., little, small, esp. in number, few. (*olig-archy.*)

ὀλισθάνω, v. a., to slide, slip.

ὀλισθηρός, ὁ, ὦν, adj., smooth, slippery.

ὀλοτρόχος, ὁ, a boulder, a large stone such as is rolled down on an enemy.

ὅλος, η, ov, adj., whole, the whole of. (*holo-caust.*)

ὀμαλής, ἑς, adj., level, even. ὀμαλὲς ἰέναι, to march on the level.

ὁμαλός, ἡ, ὄν, *adj.*, level. τὸ ὁμαλόν, the plain.
 ὅμηρος, ὁ (St. ἄρ-), a pledge, hostage.
 ὁμιλῶ, *v.n.*, to consort with, keep company with, come together. *c. dat.*
 ὁμίχλη, ἡ, a mist.
 ὁμνυμι, *v.a.* (St. ὁμο-, *fut.* ὁμῶσω, or ὁμοῦμαι, *pf.* ὁμώμοκα, *aor.* 1, ὥμοσα), to swear, or with *accus.* of person, etc., to swear by.
 ὁμοιος, α, ον, *adj.*, like, similar. At Sparta, οἱ ὁμοιοι, the peers. (*homao-pathy.*)
 ὁμομήτριος, α, ον, *adj.*, having the same mother.
 ὁμοπάτριος, α, ον, *adj.*, having the same father.
 ὁμοσε, *adv.*, to the same place, of troops in battle. ὁμοσε λέναι, to engage, come to close quarters.
 ὁμοτραπέζιος, ὁ, a messmate, table companion, and so (iii. 2. 4) bound to protect a man.
 ὁμοῦ, *adv.*, together, at the same place or time. ὁμοῦ εἶναι (in battle), to be engaged.
 ὁμφάλος, ὁ (Lat. *umbilicus*), the navel, waist.
 ὅμως, *adv.*, nevertheless, yet, still, notwithstanding.
 ὄναρ, ὀνείρατος, τό, a dream, vision.
 ὀνίνημι, *v.a.*, to benefit, be useful to; with *double accus.*, μέγα ἂν ὀνήσαι τὸ στράτευμα, you would confer a great service on the army.
 ὄνομα, ατος, τό, a name.
 ὄνος, ὁ, an ass.
 ὀπηνίκια, *rel. adv.* of time, when.
 ὀπισθεν, *adv.* of place, behind, in the rear. οἱ ὀπισθεν, the rear-rank, rear-guard. Used with the *gen.* as a preposition. *Syntax*, § 25.
 ὀπισθοφυλακίω, *v.n.*, to form, or command the rear-guard.
 ὀπισθοφυλακία, ἡ, the command of the rear.
 ὀπισθοφύλαξ, ὁ, one of the rear-guard.
 ὀπλιζω, *v.a.*, to arm, equip; *mid.*, to arm one's-self, put on armour.

ὀπλίτης, ου, ὁ, a heavy-armed foot-soldier. His armour consisted of helmet, breast-plate, greaves, and shield, with sword and spear.
 ὀπλιτικός, ἡ, ὄν, *adj.*, belonging to the hoplites. τὸ ὀπλιτικόν, the heavy-armed force.
 ὀπλον, τό, *gen. in plur.* τὰ ὀπλα, arms, armour, the weapons of the heavy-armed soldier; also the place where the arms are piled, the centre of the encampment. (*pan-oply.*)
 ὀπόθεν, *adv.*, whence.
 ὅποι, *adv.*, whither, to what place.
 ὅποιος, α, ον, *adj.*, of what kind, used as a relative, and as dependent interrogative.
 ὀπόσος, η, ον, *adj.*, how great.
 ὅποτε, *conj.*, whenever, when.
 ὀπότερος, α, ον, *adj.*, which of two, whether.
 ὅπου, *adv.*, where, wherever, when.
 ὀπτός, ἡ, ὄν, *adj.*, baked.
 ὅπως, *adv.*, how, in what way. εἰθ' ὅπως, there are ways in which, it is possible that; *conj.*, in order that; *Syntax*, § 50.
 ὀράω, *v.a.* (used in *pres. imperf.* ἑώραν, *pf.* ἑώρακα; from St. ὀκ-, *fut.* ὀψομαι, *pf. pass.* ὀψυμαι, *aor.* 1 ὤφθην, from St. ἰδ-, *aor.* 2, see εἶδον), to see, perceive, look to; στυγνὸς ὀράν, gloomy to look at.
 ὀργή, ἡ, passion, anger.
 ὀργίζομαι, *v. dep.*, to be angry, get angry.
 ὀργυρία, ἡ, a fathom, about six feet, the distance that a man can stretch (ὀρέγω), from finger-tip to finger-tip.
 ὄρθιος, α, ον, *adj.*, straight, steep. As a military term, ὀρθιοὶ λόχοι, company-columns; ὀρθίους ἀγειν τοὺς λόχους, to lead them in column. For an example of this tactic, see iv. 8. 10. ὀρθιον or πρὸς τὸ ὀρθιον λέναι, to go up hill.
 ὀρθός, ἡ, ὄν, straight, upright, erect. (*ortho-dox.*)
 ὀρθρος, ὁ, the dawn, morning.
 ὀρθῶς, *adv.*, rightly, truly.
 ὀρίζω, *v.a.*, to limit, bound.

VOCABULARY.

ὄριον, τό, a boundary.

ὅρκος, ὁ, an oath, pledge, league. (ex-orcist.)

ὀρμᾶω, *v.a.*, to start, set in motion ; *v.n.*, to set out, start ; *mid.*, to rush, push forward.

ὀρμή, ἡ, a start, rush, impulse. μετ' ὀρμῇ, with one impulse, *impetu.* τὴν ἐπὶ βασιλέα ὀρμὴν (iii. i. 10), the destination of the expedition as against the king.

ὀρμίζω, *v.a.*, to bring to anchor, moor ; *mid.*, to come to anchor.

ὀρνίθειος, ὄν, *adj.*, of a bird. κρέα ὀρνίθια, fowl, or game.

ὄρνις, ἴδιος, ὁ and ἡ, a bird. (*ornithology.*)

ὄρος, εὖς, τό, a mountain, hill.

ὀρυκτός, ἡ, ὄν, *adj.*, dug out.

ὀρύττω, or ὀρύσσω, *v.a.*, to dig, dig out.

ὅς, ἡ, ὅ, *relative pron.*, who, which, what.

ὅσος, ἡ, ὄν, *adj.*, how great, how much, how many. As with ὅλος, the correlative τοσούτος is often omitted, and ὅσος may be translated by—as great as, all that ; ὅσον χρόνον, as long as ; ἐφ' ὅσον, as far as ; ὅσῳ, by how much, *Lat. quanto*. The neuter is used as an *adverb*, as far as, *and with numerals*, about.

δοσσερ, ἡπερ, ὄνπερ, a strengthened form of ὅσος, just as great as.

δοπερ, ἡπερ, ὅπερ (strong form of ὅς), the very one who, the one who.

δοπριον, τό, pulse, beans.

δοτις, ἡτις, ὅτι (1) *indirect form of τίς*, in questions, who ? (2) as a *relative*, whoever, who (with some notion of purpose, or cause, like the *Lat. qui with subj.*)

δοταν, *conj.*, when, whenever, *always with subjunctive*.

δοτε, *conj.*, when, as, at the time when ; *Syntax*, § 52.

δοτι, *conj.* (strictly *neut.* of δοτις), (1) that, *introducing oblique statement* (§ 43). It is sometimes used as a mere mark of quotation to introduce words actually spoken ; (2) in *causal sentences*

(§ 51), because ; (3) as an *intensive with superlatives*, δοτι ἀπαρασκευάσττον, as unprepared as possible.

οὐ, οὐκ before a vowel, a *negative particle*, not (§ 62). It is necessary to notice carefully to what word in the sentence the negative is attached ; where it negatives the whole sentence it generally precedes the verb. With some words it not only denies, but asserts the opposite ; as οὐ φημι, I deny ; οὐκ ἀξιῶ, I (not only do not claim, but) refuse ; οὐκ ἔδω, I forbid. With μὴ it gives an absolute denial, implying that a thing is neither a fact nor conceivable. In questions it = *Lat. nonne*, and expects the answer 'yes.' *Phrases*, οὐ μείον = πλείον ; τί οὐκ ἐποίησε ; he did everything.

οὐ, οὐ, ἡ, *reflexive personal pronoun of the third person*, himself, used especially of the speaker in *oral obliq.*

οὐ, *adv.* (*gen.* of ὅς), where.

οὐδαμῇ, *adv.* (*dat. fem.* of οὐδαμὸς), nowhere, in no wise.

οὐδαμόθεν, *adv.*, from no side, from no where.

οὐδαμοῦ, *adv.*, nowhere.

οὐδέ, *conj.*, and not, but not, nor, not even.

οὐδεὶς, οὐδεμία, οὐδέν, *adj.*, not one, no, none. οὐδεὶς, no one (*Lat. nemo*). οὐδέν, nothing.

οὐδέποτε, *adv.*, never.

οὐκέτι, *adv.*, no longer, never again.

οὐκοῦν, *interrogative particle*, is it not then ? expecting the answer yes.

οὖν, *particle of inference*,—then, therefore, accordingly.

οὐποτε, *adv.*, never.

οὐπω, *adv.*, not yet, not till now.

οὐπωποτε, *adv.*, never yet.

οὐρά, ἡ, the tail ; οὐ, the rear of an army.

οὐραγός, ὁ, the last man in a column, the rear-rank man.

οὐρανός, ὁ, the heaven, the sky. (*Urania.*)

οὐς, ὠτός, τό, the ear.

οὔτε, *conj.*, nor, and not. οὔτε . . .
οὔτε, neither . . . nor.
οὗτος, αὕτη, τοῦτο, *demonstrative pron.*, this, referring generally to what precedes. Strong form, οὗτος.
οὕτω, or οὕτως, *adv.*, thus, so, in this way.
οὕλ, a longer form of οὐ.
ὀφθαλμός, ὁ, an eye. ἐν ὀφθαλμοῖς ἔχειν, to keep in sight. (*ophthalmia*.)
ὀχεύω, *v. a.*, to carry; *mid.*, to have one's-self carried, to ride.
ὄχημα, τό, a carriage, vehicle.
ὄχθη, ἡ, a river bank.
ὄχλος, ὁ, a crowd; in an army, the body of camp-followers and non-combatants.
ὄχυρός, ὁ, *adv.*, strong, defensible.
ὀψέ, *adv.*, late, late in the day, in the evening.
ὀψίζω, *v. n.*, to come late, be behind time.

II.

παγκράτιον, τό, the complete exercise, which combined both boxing and wrestling; see iv. 8. 27, note.
πάθος, εὖς, τό, experience, mishap. τί τὸ πάθος εἶη; what was the matter?
παιανίζω, *v. n.*, to sing a song of triumph or victory, or to sing the battle-song before going into battle.
παιδεία, ἡ, education, training.
παιδίον, τό, a child.
παιδίσκη, ἡ, a young maiden, girl.
παῖς, παιδός, ὁ or ἡ, a child, son or daughter, a boy, servant (cp. the Fr. *garçon*). (*paedagogue*.)
παῖω, *v. a.*, to strike, beat, wound.
πάλαι, *adv.*, of old, long ago.
πάλαι σπεύδωμεν, we have long been hastening.
παλαιός, ὁ, *adv.*, *comp.* παλαιότερος, old, of old date, ancient. τὸ παλαιόν, of old. (*palaeontology*.)
παλαίω, *v. n.*, to wrestle. (*palæstra*.)
πάλλη, ἡ (πάλλω, to shake, brandish), wrestling.

πάλιν, *adv.*, back again, back. (*palin-ode*.)
παμπληθής, ἐς, *adj.*, very numerous, in complete numbers.
πάμπολυς, πόλλη, πολυ, *adj.*, very many.
παντάπασιν, *adv.*, altogether, completely.
πανταχοῦ, *adv.*, everywhere.
πάντη, *adv.*, on all sides.
πάντοθεν, *adv.*, from all sides, from all quarters.
πάνυ, *adv.*, entirely, thoroughly, very. οὐ πάνυ, not at all.
πείσμαι, *v. dep.* (*poetical word*), to get, obtain, procure.
παρά, *prep.* (L. *per*, G. *per*), along-side.
With *gen.*, from the side of, from, and, rarely, by.
With *dat.*, by the side of, near, with, in the house of (Fr. *chez*).
With *accus.*, along, to the side of, near, beyond (and so contrary to), during.
In *composition*, to, along, beyond, against.
παραβαίνω, *v. a.*, to pass, transgress, violate.
παρ-αγγέλλω, *v. a.*, to transmit orders, to pass the word along the line, to give orders through another.
παράγγελσις, εὖς, ἡ, a passing of the word of command, used iv. i. 5, to avoid calling attention by a trumpet signal.
παρ-γίγνομαι, *v. dep.*, to join a person, come to his side, come to his help, with *dat.*
παρ-άγω, *v. a.*, to lead up alongside, to bring up; used especially of bringing troops from column into line. See iv. 3. 26, note.
παρ-δίδωμι, *v. a.*, to hand on, give up, surrender.
παρ-θαρσύνω, *v. a.*, to cheer on, encourage.
παρ-θέω, *v. a. and a.*, to run alongside or past.
παρ-καλέω, *v. a.*, to call upon, exhort, cheer.

παρά-κελεύομαι, *v. mid.*, to pass on orders, to encourage by shouts.
παρά-κένουσι, *ωσι*, *ή*, a cheering.
παρ-ακολουθείω, *v. n.*, *c. dat.*, to attend, accompany.
παρά-λαμβάνω, *v. a.*, to receive, take over (of something passed on), to take with one.
παρά-πέμπω, *v. a.*, to send along the line.
παρά-ρρέω, *v. n.*, to flow past, to slip off from.
παρασάγγης, *ή*, a parasang, a Persian measure of distance, apparently, like the modern Persian *farsakh* = an hour's journey, which, like the Swiss *stunde*, would vary in length according to the nature of the ground.
παρά-σκευάζω, *v. a.*, to prepare; *mid.*, to make ready, or *with accus.*, to procure.
παρά-σκηνέω, *v. n.*, to take up one's quarters by or near, *c. dat.*
παρά-τάττω and **-σσω**, *v. a.*, to draw up in order, to array for battle.
παρα-τίθημι, *v. a.*, to set before, serve (of food, etc.), *cp. Lat. appono*.
παρα-τείνω, *v. a.*, to stretch alongside, to draw out.
παρα-τρέχω, *v. n.*, to run past, run along.
παρ-εγγυάω, *v. a.*, to pass on a watchword, or any piece of news.
πάρ-ειμι, *v. n. (εἰμι, sum)*, to be present, on the spot, at one's side, to attend, *and*, like the *Lat. adsum*, to be present to support. *τὰ παρόντα*, the present state of things. *With els and accus. of place*, to arrive. *πάρεστι, παρῆν*, are also used impersonally: it is possible, an opportunity is given, one may.
πάρ-ειμι, *v. n. (εἰμι, ibo)*, to pass, go by, advance.
παρ-ελαύνω, to ride or march past, to drive along the line (of a general reviewing his troops).
παρ-έρχομαι, *v. dep.*, to pass, to march past; *pf. part.*, *παρελήλυθώς*, past (of time).
παρ-έχω, *v. a.*, to hold ready, to

provide, furnish, cause, to make, render; *abs.*, to give an opportunity.
αἰσθῆσιν παρῆχew, to cause observation, be noticed.
παρθένος, *ή*, a young girl, maiden.
παρ-ίημι, *v. a.*, to let pass.
παρίστημι, *v. a.*, in the *perf.* and *2 aor.*, *intrans.*, to stand by, support.
πάρ-οδος, *ή*, a passage, pass. In *iv. 1. 2*, a road along the river.
πᾶς, πᾶσα, πᾶν, *gen. πατρός*, *adj.* in the *sing.*, without the article, every; in *plur.*, all. *With the article, sing.*, the whole; *plur.*, all together. (*pan-oply.*)
πάσχω, *v. a. (St. παθ., aor. 2 ἔπαθον; fut. πεσομαι, pf. πέπονθα, from St. πενθ-),* to experience, suffer. *With adverbs and accus. adjectives as the passive of πείνω*, as *κακῶς* or *κακά* *πάσχω*, to be badly treated, *ὑπό τινος*.
πατάσσω, *v. a.*, to strike.
πάτηρ, *gen. πατρός, acc. πατέρα*, *ή* (*Lat. pater, G. vater*), a father.
πατρίς, (*δος*, *ή*), one's fatherland, country, home.
πατρῶος, *a, on, adj.*, paternal, inherited from one's father.
παύω, *v. a.*, to stop, stay, make to cease; *mid.*, to stop, cease, rest, *with participles.* (*pause.*)
παχύς, *εἶα, ύ, adj.*, thick, stout. (*pachy-dermatous.*)
πέδη, *ή*, a fetter, clog.
πεδῖον, *τό*, a plain, level country.
πεῖψι, *adv. (dat. fem. of πεῖος, sc. ὀδῶ)*, on foot, by land, *as opp. to κατὰ θάλατταν*.
πεζός, *ή, έν, adj.*, on foot. *οἱ πεζοί*, the infantry.
πειθω, *v. a. (πιθ-, Lat. fid-es, fido)*, *fut. πείσω*, to persuade, win over; *πεισας*, by persuasion, as opposed to force: *mid.*, to let one's-self be persuaded, to submit, obey, trust, *c. dat.*
πείρα, *ή*, personal experience, or knowledge.
πειράω, *v. a.*, and **πειράομαι**, *v. mid.* (*cp. Lat. peritus, periculum*), to attempt, endeavour, to make experience of.

πελομαι (1) *fut. mid. of πελθω*; (2) *fut. of πάσχω*.

πελάζω, *v.n., c. dat.* (πέλας), to approach, come near.

πελταστής, *οδ, δ*, a peltast, or light-armed soldier, so called from the πέλτη, a small crescent-shaped wickerwork shield.

πέμπτος, *η, ον, adj.*, fifth.

πέμπω, *v.a., to send.* (*romp.*)

πένομαι, *v. dep.* (*cp. πόνος, πένης*), to earn one's bread by toil, *so*, to be poor.

πεντακόσιοι, *αι, α, adj.*, five hundred.

πέντε, *adj. indecl.*, five.

πεντεκαίδεκα, *adj. indecl.*, fifteen.

πεντήκοντα, *adj. indecl.*, fifty.

πεντηκοντήρ, *ήρος, δ*, a leader of half a company.

πεντηκοστής, *ός, ή, a band of fifty, the half of a Spartan λόχος*.

περαίνω, *v.a., to accomplish, put into execution*.

πέραν, *adv. and prep., c. gen.*, across, beyond, on the other side.

περάω, *v.a., to cross*.

περί, *prep.* (*Lat. per-*), around.

With gen., round, about, concerning. *θύεσθαι περί τινος*, to inquire of the Gods about a thing by sacrifice, *i.e.* by inspecting the entrails, or the way in which the fire burns, as Tiresias in the *Antigone* of Sophocles, 1006. *ἀγών περί σωτηρίας*, a conflict where safety is at stake. *ἀνδρες ἀγαθοί περί Κύρου βασιλείας*, when Cyrus' claim to the throne was concerned. It also denotes superiority, as in *περί πάντος ποιέσθαι*, to set above everything else.

With dat., about, generally of parts of the body.

With accus., about, near. *περί τινος*, to be engaged on a matter. *ἀμαρτάνειν περί τινος*, to offend against (with reference to) a man.

In composition, round, about, over, exceedingly.

περιβάλλω, *v.a., to throw round, and so, like Lat. circumdo*, to enclose, surround, embrace.

περι-γίγνομαι, *v. dep.*, to gain the upper hand, surpass, excel, *with gen.*; *Syntax*, § 25.

περι-αίλω, *v.a., to wrap round*.

περι-εμ, *v.n. (εμ, sum)*, to surpass, *c. gen.* πολλοὶ περιήσαν, had far the best of it.

περι-εμ, *v.n. and a. (εμ, ibo)*, to go round.

περι-ίστημι, *in pf. and aor. 2, intr.*, to surround, stand round.

περι-μένω, *v.a., to await*.

περίε, *adv.*, round about.

περίοδος, *ή, a circuit, circumference. (period.)*

περι-πηννυμαι, *v. mid.*, to freeze around, of shoes frozen to the feet.

περι-ρέω, *v.a., to flow round*; *aor. 2. περιερρύνη, in mid. sense*, to slip from around.

περιρτεύω, *v.a., to be abundant, to surpass in numbers*.

περιττός, *ή, όν, or περισσός, ή, όν, adj.*, superior in numbers, *so*, superfluous, unnecessary.

περι-φανώς, *adv.*, manifestly.

περί-φοβος, *ον, adj.*, in great fear.

Περσιώτι, *adv.*, in Persian.

πέτομαι, *v. dep.* (*L. penna, praep(ter)*), to fly, *as a bird*.

πέτρα, *ή, a rock, cliff. (salt-petre.)*

πέτρος, *δ, a (great) stone. (petrify.)*

πῆ, or πῆ, in what way? *encl.*, somewhere. πῆ μὲν . . . πῆ δέ, in one respect . . . in another.

πηγή, *ή, a spring, source (of a river)*.

πήγνυμι, *v.a. (St. παγ-, Lat. pango, paciscor, pignus), fut. πήξω, pf. with passive meaning, πέπηγα, to stiffen, so, to freeze*.

πίχυν, *ews, δ, an elbow, or as a measure, an ell, cubit*.

πιέω, *v.a., to press down, oppress (of a burden)*; *pass.*, to be hard pressed, driven to extremities.

πικρός, *ά, όν, adj.*, bitter.

πίνω, *v.a., fut. πίομαι, pf. πέπωκα, aor. έπιον, to drink*.

πίπτω, *v.n. (St. πετ-, for πιπέτω, fut. πεσοῦμαι, pf. πέπηκα, aor. 2 έπεσον), to fall, be struck down*.

πιστεύω, v.n., c. dat., to confide in, trust, believe.
πίστις, εως, ἡ, trust, confidence, faith. *In plural, πίστεις*, pledges of good faith.
πιστός, ἡ, ὄν, adj. (πεῖθω), trust-worthy, faithful. τὰ πιστά, like πίστεις, pledges.
πιστότης, ἡ, loyalty.
πίτυς, υος, ἡ, a fir or pine tree.
πλάγιος, α, ον, adj., oblique, cross-wise. εἰς τὰ πλάγια, obliquely, at an angle.
πλαίσιον, τό, a square; in military sense, a hollow square, in which the baggage, etc., is inside.
πλανᾶσθαι, v. mid., to wander, go astray. (*planet.*)
πλατύς, εια, ὅ, adj. (G. *blatt*, E. *flat*), wide, broad.
πλεθρίαλος, α, ον, adj., of the length or width of a πλέθρον.
πλέθρον, τό, a Greek measure of length, a sixth part of a stadium = 100 Grecian feet, or about 101 feet English.
πλείστοις, πλείους; see πολύς.
πλέκω, v.a. (L. *plico*, G. *flechten*, E. *plait*), to weave, twine, plait.
πλεονεκτέω, v.n. (c. gen.), to have more than, to have the advantage over.
πλευρά, ἡ, a rib, side, flank (of an army). (*pleurisy.*)
πλέω, v.n. (St. πλν., *sup.* πλεύσομαι, or πλευσοῦμαι), to sail.
πλήγῃ, ἡ (πλήσσω), a blow or cut with a rod. (*plague.*)
πλήθος, εως, τό, a multitude, great number τὸ πλήθος, the mass.
πλήν, προπ., except, besides, *with gen.*; *adv.*, only, but.
πληρής, ἐς, adj., full, complete, *c. gen.*; *Synt.* § 26 a.
πλησιάζω, v.n., to come near, approach, *with dat.*; *Synt.* § 16.
πλησίος, α, ον, adj., comp. πλησιαιτερος, *sup.* πλησιατατος, near, neighbouring. The neuter, πλησίον, is used also as an adverbial predicate.
πλίνθινος, ἡ, ον, adj., made, or built, of brick.

πλίνθος, ἡ, a brick. (*plinth.*)
πλούσιος, α, ον, adj., rich, wealthy.
πνεῦμα, ατος, τό, a wind, breeze.
πνέω, v.n., to blow. ἐνάντιος πνεῖ, blows in one's face.
ποδαπός, ἡ, ὄν, adj., of what country?
ποδίζω, v.a., to tie by the feet, to hopple.
πόθος, ὅ, a longing, craving, regret.
ποιέω, v.a., to make, form, create, render; to do, effect. εἰ ποιεῖν, to do good to, or, *with double accus.*, κακὸν ποιεῖν τινά, to do a person mischief; *mid.*, to form for one's-self, to make, conclude (σπονδάς), to hold (ἐξέτασιν), to esteem, consider. (*poem, poet.*)
ποιητός, α, ον, adj. (ποιέω), that must be done.
ποικίλος, ἡ, ον, adj. (L. *pi(n)g-o*, *pig-mentum*), coloured, of various colours, parti-coloured.
ποῖος, α, ον, of what kind?
πολεμέω, v.n., to be at war, carry on war, *with dat.*; *Synt.* § 16. ὅσα ἐπολεμήθη, all the acts of war.
πολεμικός, ἡ, ὄν, adj., belonging to war, warlike. (*polemical.*)
πολέμιος, α, ον, adj., hostile, belonging to an enemy; as a *substantive*, an enemy.
πόλεμος, ὁ, war.
πολιορκέω, v.a. (πόλις, ἔρκος), to besiege, surround, blockade.
πόλις, εως, ἡ, a city, *esp.* as a body of citizens. (*political.*)
πόλισμα, τό, a town, with reference to its buildings.
πολιτεύω, v.n., to live as a citizen.
πολλάκις, ἄδν., many times, often.
πολλαπλάσιος, α, ον, adj., many times greater, or more numerous, *c. gen.*; *Synt.* § 25.
πολύς, πολλή, πολύ, adj. (*comp.* πλείων, *sup.* πλείστος), much, many, numerous; *with abstract words*, great. οἱ πολλοί, the many, the majority. ὁ πολὺς ὄχλος, the mass of non-combatants. πολὺ, *neut.* as *adv.*, much, far, considerably; *comp.* πλεον, *sup.* πλείστα. πολλῷ, by far. ἐκ πολ

λοῦ, at a great distance. *ὡς ἐν* τὸ πολὺ, for the most part. (*poly-syllable.*)
 πόμα, ατος, τό, a drink, draught.
 πονέω, *v.n.*, to toil, labour, suffer hardship.
 πονηρός, ὁ, ὄν, *adj.*, worthless, bad, wicked; *adv.* πονηρῶς.
 πόνος, ὁ (πένομαι), toil, hardship, fatigue.
 πορεία, ἡ, a march.
 πορευτός, *verbal adj.*, from πορεύομαι, we must march; with *accus.* of space marched over.
 πορεύομαι, *v. mid.*, to go, march, journey, to set out.
 πορίζω, *v.a.* (πόρος), to provide, supply; *mid.*, to provide for one's-self, to procure.
 πόρος, ὁ, a ford.
 πόρρω, *adv.*, forwards, far away.
 πορφύρεος, α, ον, *adj.*, purple.
 πόσος, η, ον, how great? how far? how much?
 ποταμός, ὁ, a river.
 πότε, *adv.*, when? ποτέ (*enclitic*), at some time; with *interrogatives*, ever, *Lat. tandem.*
 πότερος, α, ον, *adj.*, which of two? whether? πότερον and πότερα (like the *Lat. utrum*)=is it the case that . . . ? πότερον . . . ἢ, in double questions = *utrum . . . an.*
 ποτόν, τό, drink.
 πότος, ὁ, a drinking-bout.
 ποῦ, *adv.*, where? ποῦ (*enclitic*), somewhere, somehow.
 ποῦς, ποδός, ὁ (*Lat. pes, pedis*), the foot. (*chiro-pod-ist.*)
 πράγμα, ατος, τό, a fact, matter, business, *esp.* a troublesome business; so πράγματα παρέχειν, to be troublesome. ὅτι πράγμα τι εἶη, that there was something the matter, some hindrance, or trouble in the way. (*pragmatical.*)
 πρηνής, ἐς, *adj.* (*Lat. pronus*), down-hill, precipitous.
 πράττω and πράσσω, *v.a.* (*St. πράγ-, fut. πράξω*), to do, perform, negotiate, decide, act. *Intv.*, with *adverbs, etc.*, to fare. καλῶς πράττειν, to be prosperous. (*practise.*)

πρέπει, *v. impers.*, it suits, befits.
 πρέσβευς, *adj.*, mostly in *comp.* πρεσβύτερος, and *sup.* πρεσβύτατος, old. *Plur.* πρέσβεις, ambassadors envoys.
 πρίσμαι, *v. dep.* (used only in *aor.* 2 ἐπρίσμην), to buy.
 πρίν, *adv.*, before, followed by ἢ; *conj.*, before, or, of past time, till; *Syntax*, § 52 a.
 πρό, *prep.* (*Goth. fru-ma, E. former*), with *gen.*, in front of, before, in defence of, in behalf of. It has the same meaning in *composition*; also forwards.
 προάγω, *v.a.*, to lead forward, or in front; *abs.*, *sc. στρατόν*, to advance.
 προβαίνω, *v.n.*, to go forward, advance.
 προβάλλω, *v.a.*, to throw forward; mostly in *mid.*, to throw before one's-self for defence, *e.g.* δασίδα; to put forward or propose for election.
 πρόβατον, τό (προβαίνω), generally in *plur.*, sheep, small cattle.
 προβουλεύω, *v.a.* or *n.*, to provide for a person's interest, *c. gen.*
 πρόγονος, ὁ, an ancestor.
 προδίδωμι, *v.a.*, to surrender, betray.
 προδιώκω, *v.a.*, to advance in pursuit of.
 προδότης, ου, ὁ, a traitor.
 προδραμεῖν; see προτρέχω.
 προδρομή, ἡ, a sally, sudden attack.
 πρόειμι, *v.n.*, to go forward, go on in front, advance.
 προελαύνω, *v.n.*, to ride in front.
 προέρχομαι, *v. dep.*, to go forward, advance, get ahead.
 προέχω, *v.a.*, to surpass; have the advantage of, *c. gen.*
 προθυμίζομαι, *v. dep.* (πρόθυμος), to be eager, zealous.
 προθυμία, ἡ, eagerness, readiness, zeal.
 προθύμως, *adv.*, eagerly, gladly.
 προκαλύπτω, *v.a.*, to veil the face of.
 προκαταλαμβάνω, *v.a.*, to seize, occupy, before another.

VOCABULARY.

προ-πέμψω, v.a., to send before one, to send on in front.

προ-πίνω, v.n. c. dat., to drink to a man's health.

προ-ποιέω, v.n., to work for another.

πρός, prep., towards, by.

With gen., on the part of, on the side of, from, at the hand of. *εἰ τι ἐπαιτίον εἴη πρὸς τῆς πόλεως,* if any blame should be laid upon him on the part of the state. *πρὸς θεῶν,* in the name or in the sight of the gods, looking at the matter from the gods' point of view.

With dat., close to, by, in addition to.

With accus., to, towards, up to, against, with reference to, with a view to.

In composition, to, in addition to, further.

προσ-άγω, v.a., to bring up, advance to the attack.

προσ-βαίνω, v.a., to step against, to put one's foot against.

προσ-βάλλω, v.a., *used absol.* (sc. *ἐαυτὸν*), to throw one's-self upon, to attack, *with dat.,* or *πρὸς c. accus.*

προσ-βατός, ἡ, ὄν, adj., accessible; *π. ὁρος,* possible to climb.

προσ-βολή, ἡ, an attack.

προσ-γίγνομαι, v. dep., to be added to, to join, attach one's-self to.

προσ-δεῖ, v. impers., there is further need, *c. gen.*

προσ-δοκάω, v.a., to expect, look forward to.

πρόσ-εμ, v.n. (εἰμ, ἴβο), to approach, go up to a place.

προσ-ελεύω, v.n. (sc. ἵππον, or στρατὸν), to ride towards, march up, arrive.

προσ-έρχομαι, v. dep., to come to, apply to, *c. dat.*

προσ-έχω, v.a., to apply, direct, *εὐρ. τὸν νοῦν,* to attend to, observe, care for.

προσ-ήκω, v.n., to be related to. Most frequently *impersonal*, *προσ-ήκει, c. dat.,* it appertains to, befits, belongs to. *οὐδὲν προσήκει*

Βοιωτίας, he has no connection with Boeotia.

πρόσθεν, adv., in front, before (of place or time), *c. gen., Synl. § 25.*

προσ-ἵημι, v.a., to admit, allow to approach; *mid.,* to let come near.

προσ-κυνέω, v.a., to make obeisance to, do reverence.

προσ-λαμβάνω, v.a., to receive in addition, take with one.

προσ-μίγνυμι, v.a. used abs., to join, come up with.

προσ-ποιεῖν, v. mid., to claim, affect, pretend.

προστατέω, v.n., c. gen., to be at the head of. *προστατεῖν τοῦ ἀγῶνος,* to be steward of the games.

προσ-τρέχω, v.n., to run towards, or up to. *For aor. 2, προσ-έδραμον.*

πρόσω, adv., forwards, onwards, further, far away, *c. gen., as if a prep.,* far into, far from.

πρότερος, α, ον, adj. (comp. from πρό), preceding, before; the *neut. πρότερον* is used as an adverb.

προ-τρέχω, v.n., to run forward.

προφασίζομαι, v. dep., to make an excuse of, to plead in excuse.

προ-φύλαξ, ὁ, a man on picket or outpost duty. *In the plur.,* a picket, outpost.

πρῶ or πρῶτ, adv., early in the morning.

πρῶτος, ἡ, ον, adj. (superl. of πρό), first, foremost. *τὸ πρῶτον,* as *adv.,* in the first place. *πρῶτον,* firstly.

πταῖω, v.n., to stumble, fall.

πτάρνυμαι, v. mid., to sneeze.

πτέρυξ, υγος, ἡ (cp. πέτομαι), a wing, the flap at the bottom of a coat of armour.

πυγμή, ἡ, the fist, boxing with the fist.

πυκνός, ἡ, ὄν, adj., close together, thick, dense; *of trees,* closely planted.

πυνθάνομαι, v. dep. (St. πυνθ., fut. πεύσομαι, pf. πέπυσμαι, aor. 2 ἐπυνθόμην), to learn by inquiry, to

learn, hear of; *with gen. of the person from whom.*

πῦρ, πυρός, τό, fire. (*pyro-technic.*)

πύραμις, ὤος, ἡ, a pyramid.

πύρινος, η, ον, *adj.*, wheaten.

πυρός, ὁ, *mostly in plur.* πυροί, wheat.

πῶλος, ὁ, a foal, colt.

πῶποτε, *adv.*, ever yet.

πῶς, *interrogative adverb*, how?

πῶς, *enclitic*, in some way, somehow.

P.

ῥάδιος, α, ον, *adj., comp.* ῥάων,

sup. ῥάστος, light, easy. *Adv.*

ῥαδίως, ῥᾶον, ῥέστα.

ῥιπτέω and ῥίπτω, *v.a.*, to throw, hurl, to throw away.

ροφέω, *v.a.*, to gulp down.

ῥῦμα, ατος, τό (ῥύω, ἐρύω), a drawing. ἐκ τόξου ῥύματος, from the distance of a bowshot, with a bowshot's start.

ῥώμη, ἡ (ῥώννυμι), strength, force.

ῥώννυμι, *v.a.*, to strengthen; *pf.*

pt. pass., ἐρρωμένος.

Σ.

σάγαρις, εως, ἡ, a battle-axe used by the Scythians and other tribes, like the old English *bill*.

σάκιον, τό (*dim.* of σάκος, *cp.* σάττω), a small bag or pocket.

σαλπικτής, οῦ, ὁ, a trumpeter.

σάλπιγξ, ιγγος, ἡ, a trumpet.

σαλπίζω, *v.n.*, *fut.* σαλπίξω, to sound a trumpet. σαλπίζει, *sc.*

ὁ σαλπικτής, the trumpet sounds.

σατραπέω, *v.n.*, to be satrap, to rule over as satrap, *c. gen.*

σατράπης, ου, ὁ, a satrap (Persian, Kshatrapāvan = protector of a province). He was the civil governor, and, as the king's representative, collected the tribute, kept up the roads and the posts, and owed service to the king, but was in other respects absolute in his province.

σεαυτοῦ, ἧς, or σεαυτοῦ, ἧς, *reflexive pronoun of the second*

person, of thyself (*only ingen., dat., and accus.*).

σαφής, ἐς, *adj.* (Lat. *sapio*), clear, intelligible.

σαφῶς, *adv.* of σαφής, clearly, past doubt.

σημαίνω, *v.a.*, *fut.* σημαῖω, *aur.* ἑσήμηνα, to give a sign or signal, to give notice by signal, to indicate, declare.

σησάμινος, η, ον, made of sesamé; ἔλαιον, sesame-oil.

σιγή, ἡ (*cp.* G. *schweigen*), silence; *dat.*, σιγῇ, silently.

σίνομαι, *v. dep.*, to harm, damage.

σίτος, ὁ (*plur.*, τὰ σίτα), corn, food, provision, bread.

σκεδάννυμι, *v.a.*, *fut.* σκεδῶ, to scatter; *mid.*, to disperse.

σκεῖλος, εος, τό, a leg. (*iso-sceles.*)

σκεπτός, α, ον, *adj.*, that must be weighed, considered.

σκεπτομαι, *v. dep.* (*cp.* Lat. *specto*, *in-spic-io*, G. *spähen*, E. *spy*), to look about, consider, to reconnoitre. (*sceptic.*)

σκευή, ἡ, dress, attire, equipment.

σκεύος, εος, τό, *mostly in plur.*, τὰ σκεύη, baggage.

σκευοφόρεω, *v.a.*, to carry baggage.

σκευοφόρος, ον, carrying baggage; *as subst.*, ὁ σκευοφόρος, a porter.

τὰ σκευοφόρα, the baggage cattle, train.

σκηνέω, *v.n.*, to encamp, bivouac.

σκήνη, ἡ, a tent, hut, booth.

After the burning of the tents the word is used in the *Anabasis* for the quarters of the army or of the general.

σκηπτός, ὁ, a thunderbolt.

σκληρός, ὁ, ὄν, *adj.*, hard.

σκοπέω, *v.a.*, to spy, reconnoitre, view, consider, weigh (*cp.* σκέπτομαι).

σκοταίος, α, ον, *adj.*, in the dark, after dark.

σκότος, ου, ὁ, and σκότος, εος, τό, darkness.

σμήνος, εος, τό, a swarm of bees.

σός, σή, σόν, *adj.*, thine, thy.

σπάρτον, τό (*σπελω*), a rope, cable.

σπένδω, *v.a.*, *fut.* σπελώω, to pour a

- libation; *mid.*, to make a truce, or peace.
- σπεύδω, *v.n.*, to hasten.
- σπολάς, ἄδος, ἡ, a leathern jerkin.
- σπονδή, ἡ, a libation; *in plur.*, a truce, armistice, peace.
- σπουδή, ἡ, haste; *in dat.*, σπουδῇ, hastily.
- στάδιον, τό (with the Doric form σπάδιον cp. Lat. *spatium*); *plur.*, στάδιοι and στάδια, a race-course, which was also taken as a standard of measure, = 600 Greek or 606 English feet.
- σταθμός, ὁ (στα-, ἵστημι), a halting-place, stage; *so*, a day's journey.
- στέγασμα, τό, a covering, *esp.* a tent-cover.
- στέγη, ἡ (Lat. *tego*, G. *decken*, *dach*), a roof; *so*, like the Lat. *tectum*, a house, dwelling.
- στέλλω, *v.a.*, *fut.* στελῶ, *pf.* ἐσταλκα, *aor.* 2 *pass.* ἐστάλην, *pf. pass.* ἐσταλμαι (G. *stellen*), to set, place, arrange, equip.
- στενός, ἡ, ὄν, *adj.*, narrow, contracted. τὰ στενά, a pass in the mountains, Lat. *angustiae*. (*steno-graphy*.)
- στερομαι, *v. dep.*, to be deprived of, lack.
- στερῶς, *adv.*, firmly, steadily.
- στέφανος, ὁ, a crown, garland, used by the Greeks on most festive and solemn occasions, *e.g.* at sacrifices, at banquets, also as a mark of honour.
- στεφανώνω, *v.a.*, to crown with a garland; *mid.*, to put on a garland.
- στολή, ἡ, a dress, robe.
- στόλος, ὁ, an expedition, armament.
- στόμα, ατος, τό, a mouth, the mouth of a river, the front of an army. οἱ ἀπὸ στόματος, the men from the front.
- στρατεία, ἡ, a military expedition, campaign.
- στράτευμα, τό, an army, division; *sometimes* for the camp.
- στρατεύω, *v.n.*, to take the field; *mid.*, to serve as a soldier.
- στρατηγέω, *v.n.*, to be a general, a commander of an army, to lead, *c. gen.* (*stratagem*.)
- στρατηγός, ὁ, a general, commander. (*strategy*.)
- στρατιά, ἡ, an army.
- στρατιώτης, ου, ὁ, a soldier.
- στρατοπεδεύομαι, *v. mid.*, to encamp, take up one's quarters.
- στρατόπεδον, τό, a camp, a place of encampment.
- στρατός, ὁ, an army, host.
- στρέφω, *v.a.*, *pf. pass.* ἐστραμμαι, *aor.* 1 ἐστράφη, to turn, twist, plait; *v.n.*, to face, or wheel about.
- σύ, *pron.* 2 *pers.*, *plur.* ὑμεῖς, thou, you.
- συγγενής, ἐς, *adj.* (γένος), of the same race or family, kindred, akin.
- συγ-γίγνομαι, *v. dep.*, to converse, hold communication with, to meet, join.
- συγ-καλέω, *v.a.*, to call together, summon.
- συγ-κατακαίω, *v.a.*, to burn down at the same time.
- συγ-κίπτω, *v.n.*, to bend forwards so as to meet each other.
- σώειος, α, ον, *adj.*, of swine.
- συλ-λαμβάνω, *v.a.*, to seize, arrest.
- συλ-λέγω, *v.a.*, to collect, bring together, enlist.
- συμ-βαίνω, *v.n.*, to step together, to agree, to come to pass, fall out, happen. τὰ συμβάντα, what occurred.
- συμ-βάλλω, *v.a.*, to throw together, collect, store.
- συμ-βοητέω, *v.n.*, to render joint aid. *c. dat.*
- συμ-βουλεύω, *v.a.*, to advise, counsel; *mid.*, to ask advice, take counsel.
- συμ-μανθάνω, *v.a.*, to learn along with. ὁ συμμαθών, one who is accustomed.
- σύμ-μαχος, ὁ, an ally.
- συμ-μίσγνυμι, *v.a.*, to mix with; *pass. and act. used intransitively*, to meet, join (of friends); to meet, join battle with, encounter (of foes), *c. dat.*
- σύμ-πας, ασα, αν, *adj.*, all collectively.

συν-πέμπω, *v.n.*, to send together, or with, *c. dat.*

συν-ποδίζω, *v.a.*, to clog the feet, entangle.

συν-πολεμέω, *v.n.*, to fight on the same side with, together, *c. dat.*

συν-πορεύομαι, *v. dep.*, to march in company.

συνπροθυμίομαι, *v. dep.*, to share in a desire, feel a joint eagerness.

συν-φέρω, *v.a.*, to bring together, collect; *v.n.*, to be expedient, profitable, *c. dat.*

σύν, *prep.*, with *dat.*, with, together with, with the help of; *of dress*, with, wearing; *in comp.*, together, with.

συνάγω, *v.a.*, to bring together (what has been dispersed).

συναθροίζω, *v.n.*, to clear at the same time.

συν-αίρω, *v.a.*, *aor. 2* συνεῖλον, to sum up in one.

συν-ακολουθεῖω, *v.n.*, to follow with, accompany, *c. dat.*

σύν-δειπνος, *δ.*, a guest; one who shares the evening meal. σύν-δειπνον ποιέσθαι, to entertain at one's table.

συν-διαπραττομαι, *v. mid.*, to negotiate with.

συν-εισέρχομαι, *v. dep.*, to go in together.

συν-εκβαίνω, *v.n.*, to go out together.

συν-εκκόπτω, *v.a.*, to help to clear away, or cut down.

συν-επύχομαι, *v. dep.*, to vow at the same time.

συν-έπομαι, *v. dep.*, to follow with, attend, accompany.

συν-έρχομαι, *v. dep.*, to come together, gather, collect.

συν-εφέπομαι, *v. dep.*, to follow along with.

σύνθημα, τό (συντίθημι), anything agreed upon, a watchword; σύνθημα ποιέσθαι, to make an agreement or covenant.

συν-ίστημι, *v.a.*, *aor. pass.* συνεσθόθη, to bring together as friends, to introduce; *mid. and pf.* and *aor. 2 act.*, to meet, come together, be engaged.

σύν-οἶδα, *pf.* of συν-εἶδον, to be conscious of, with *participle*.

συν-ολολύζω, *v.n.*, to raise a loud cry together.

συν-ομολογέω, *v.n.*, to agree together; *v.a.*, to agree to do a thing, promise.

συν-οράω, *v.a.*, to see at the same time, to see at a glance.

συν-τάττω, *v.a.*, to arrange, put in battle array; *mid.*, to form in battle order. (*syntax.*)

συν-τίθημι, *v.a.*, to put together; *mid.*, to make an agreement or covenant. (*synthesis.*)

συν-τρέβω, *v.a.*, to rub together, shatter, break; σκέλη συντρυμμένους, with their legs broken.

συν-ωφελέω, *v.n.*, to help together, to join in helping.

συν-ρέω, *v.n.*, to flow together, or in one stream.

συν-σκαπίζω, *v.a.*, to pack together; *mid.*, to get together one's baggage, to pack up.

σφαγιάζομαι, *v. dep.*, to sacrifice. σφάττω, *v.a.*, to slaughter, *esp.* of victims in sacrifice.

σφέτε, σφάν, σφισί, σφᾶς, *reflexive pronoun, plur. 3 pers.*

σφενδονάω, *v.a.*, to sling, use the sling.

σφενδόνη, ἡ, a sling.

σφενδονήτης, ου, ὁ, a slinger.

σφόδρα, *adv.*, very, exceedingly.

σχεδόν, *adv.* (έχομαι), nearly, almost.

σχίζω, *v.a.* (Lat. *scindo*, G. *scheiden*, E. *shed*), to cleave. σχ. ξύλα, to chop wood. (*schism.*)

σχολαίος, α, ον, *adj.*, leisurely, slow.

σχολή, ἡ, leisure, free time. (*school.*)

σχαλῶ, *as adv.*, slowly, leisurely, with difficulty.

σάξω, *v.a.*, to save, bring safely out of a difficulty; *mid.*, to get away safe.

σῶμα, τό, the body.

σῶος, α, ον, *adj.*, safe, unhurt.

σωτήρ, ἡρως, ὁ, a saviour, preserver (a title of Zeus).

σωτηρία, ἡ, deliverance, safety, safe return.

VOCABULARY.

σωτήριος, α, ον, adj., healthful, safety-auguring. *Neut. plur., σωτήρια,* a thank-offering for deliverance.

T.

τάλαντον, τό, a talent, properly a weight, and then the value of that weight of silver or gold. A talent = 60 minae = 6000 drachmae = 36,000 oboli. The Attic talent was equivalent to about £236.

ταξίαρχος, ὁ, the commander of a τάξις, either a double company of hoplites, or a company of 100 peltasts, a centurion.

τάξις, εως, ἡ, a line (in military tactics), order of battle, arrangement, post (of individual soldiers), a company (of hoplites = 2 λόχοι, of light-armed = 100 men).

ταράττω, or ταράσσω, v.a. (St. παραχ-, fut. παράξω), to disturb, confuse, throw into disorder.

τάττω, or τάσσω, v.a. (St. ταγ-, fut. τάξω, pf. p. τέταγμα), to arrange, post, draw up in line, to appoint; pass., to be drawn up, arranged. (tactics.)

ταύτη, adv. (dat. fem. of οὗτος), in this place, in this way.

ταχύως, adv., θάσσων, τάχιστα (ταχύς), quickly, hastily.

ταχύς, εἰς, ὅ, adj., comp. θάσσων, super. τάχιστος, quick, rapid. τὴν ταχίστην, sc. ὁδόν, as quickly as possible.

τε, enclitic conj., too. τε . . . καί, both . . . and.

τέθριππον, τό, a four-horse chariot. τείνω, v.a. (St. τεύ-, τα-, Lat. tendo, tenuis, G. dehnen, dünn, E. thin), fut. τεύω, aor. ἰ έτεινα, pf. pass. τέταμαι, to stretch; v.n., to hasten, press forward, cp. Lat. contendere. (tonic.)

τείχος, εως, τό, a wall, fortress. τεκμαιρόμαι, v. dep. (τέκμαρ), to perceive from signs, infer, conclude.

τεκμήριον, τό, a sign or token, used as a proof.

τέκνον, τό (τίκτω, έτεκον), a child.

τελευταίος, α, ον, at the end, last.

τελευτάω, v.a., to bring to an end. τελευτών, at last, in the end; v.n. (sc. βίωσ), to die.

τελευτή, ἡ, the end, death.

τελέω, v.a., fut. τελῶ, aor. ἰ έτέλεσα, to complete, finish, to pay.

τερεβίνθινος, η, ον, adj., made from the turpentine tree, or from turpentine.

τέταρτος, η, ον, adj., fourth.

τετρακισχίλιοι, αι, α, adj., four thousand.

τετρακίσιοι, αι, α, adj., four hundred.

τέτταρες, α, or τέσσαρες, α, adj., four.

τέχνη, ἡ, art, device, method. πάση τέχνῃ, by every means. (technical.)

τέως, adv., corresponding to εως, thus far; sometimes with a participle.

τήκω, v.n., pf. τέτηκα, to melt.

τήμερον, adv., to-day; ἡ τήμερον ημέρα, to-day.

τηνικαῦτα, adv., then.

τίθημι, v.a. (St. θε-, fut. θήσω, aor. έθηκα, pf. τέθεικα, aor. pass. έτέθην), to place, set; mid., to lay down. ὅπλα τιθέναι, to ground or pile arms, hence to halt, bivouack, to take up a position.

τιμάω, v.a. (τιμή), to honour, value. τιμή, ἡ, honour, distinction.

τις, τι, enclitic, indef. pron., some, a, some one. εἰ τις, any one who.

τίς, τί, interrog. pron., who? what? τιτρώσκω, v.a. (St. τρω-, fut. τρώσω, aor. έτρωσα), to wound.

τλήμων, ον, adj. (τλήναι), unhappy, miserable.

τοί, enclitic (prop. dat. of τὸ = σύ), I would have you know, truly, really.

τοιγαροῦν, adv., wherefore. τοίνυν, conj., then, well then, in lively replies.

τοιούσδε, ἄδε, ὅνδε, adj., of such a kind, such (referring to what follows). τοιάδε έλεξεν, he spoke to this effect.

τολούτος, αὐτή, οὗτον, such (of that which precedes).
 τολμάω, *v. a.*, to dare, venture.
 τόξον, τό, an arrow-shot, an arrow.
 τοξέω, *v. a.*, to shoot with a bow.
 τόξον, τό, a bow. (*taxo-phile*.)
 τοξότης, ὁ, a bow-man, archer.
 τόπος, ὁ, a place. (*topo-graphy*.)
 τοσοῦτος, τοσαύτη, τοσοῦτον, *dem. adj.*, so great. *In plur.*, so many.
 τότε, *adv.*, then, of past time, formerly.
 τεράπεζα, ἡ (probably for τετραπέζα, the four-footed), a table.
 τραῦμα, τό, a wound.
 τραχὺς, εἰς, ὅ, *adj.*, rough, uneven. (*trachea*.)
 τρεῖς, τρία (L. *tres*, G. *drei*), *adj.*, three. (*triad*.)
 τρέπω, *v. a.*, to turn, rout, put to flight; *mid.*, to flee, *aor. 2* ἐτραπόμην. (*tropics*.)
 τρέφω, *v. a.*, *fut.* θρέψω, *pf. pass.* τέθραμμαι, *aor. 1 pass.* ἐτρέφην, to rear, feed; *mid.*, to feed upon, *c. dat.* (*a-trophy*.)
 τρέχω, *v. a.* (*pres. and imperf. only*, for the other tenses St. δραμ- is used; *fut.* δραμούμαι, *aor.* ἔδραμον), to run. (*trochee*.)
 τριάκοντα, *adj. indecl.*, thirty.
 τριακόσιοι, αἱ, α, *adj.*, three hundred.
 τρίτηχυς, υ, *adj.*, three ells long.
 τριω-άσμενος, η, *on, adj.*, very glad.
 τρίτος, η, *on, adj.*, third.
 τριχῇ, *adv.*, in three ways, or parts
 τρίχινος, η, *on, adj.* (θρίξ), of hair.
 τρόπαιον, τό (τροπή), a monument of victory, a trophy.
 τροπή, ἡ (τρέπω), a rout, flight, defeat.
 τρόπος, ὁ (τρέπω), a direction, way, manner, character. (*trope*.)
 τρυπάω, *v. a.*, to pierce, bore.
 τρανός, ἡ, ὄν, *adj.*, (τυρώσκω), vulnerable.
 τυγχάνω, *v. n.* (St. *τυχ.*, *fut.* τεύξομαι, *aor. 2* ἐτυχον), *c. gen.*, to hit, hit upon, meet by chance, meet with, obtain; *intr.*, to find

one's-self, happen to be, *esp. with participles*. It may often be translated, by chance, as luck would have it. In iii. i. 3, the participle is omitted, being understood from the preceding verb.
 τύρσις, εως, ἡ (Lat. *turris*), a tower.

Υ.

ὑβρίζω, *v. n.*, to be overbearing, insolent; *v. a.*, to outrage, insult.
 ὕβρις, εως, ἡ, wantonness, insolence, wanton violence.
 ὑγιαίνω, *v. n.*, to be healthy, in good health.
 ὑδροφορέω, *v. n.*, to carry water.
 ὕδρο-φόρος, *on, adj.*, carrying or fetching water.
 ὕδωρ, αὖτος, τό (Lat. *unda*, *udus*, possibly connected with ὕω, to rain), water, rain. (*hydro-statics*.)
 ὕλος, ὁ, a son.
 ὕλη, ἡ (Lat. *silva*), wood, timber.
 ὑμεῖς, 2d *pers. plur. pron.*, ye.
 ὑμέτερος, α, *on, adj.*, your.
 ὑπ-άγω, *v. n.*, to lead on slowly.
 ὑπ-ακούω, *v. n.*, *c. gen.*, to listen to, obey, give heed to.
 ὑπ-αναχωρέω, *v. n.*, to go back gradually.
 ὑπ-αντάω, *v. n.*, *c. dat.*, to go to meet.
 ὕπ-αρχος, ὁ, a lieutenant-governor; sometimes of the satrap, sometimes of his deputy.
 ὑπ-ασπίστης, *on, ὁ*, a shield-bearer, esquire.
 ὑπ-εμμ, *v. n.* (*εμμ, sum*), to be under, to underlie.
 ὑπέρ, *prep.* (L. *super*, G. *über*, E. *over*), above.
With gen., above, over, on behalf, or in defence of.
With accus., beyond, more than.
In composition, over, beyond, excessively.
 ὑπερ-βάλλω, *v. a.*, to pass over, cross a mountain ridge. τὸ ὑπέρ-βαλλον, the excess, superfluity.
 ὑπερ-βολή, ἡ, a passage, crossing of hills or mountain passes; then the pass itself.

ὑπερ-ἄνω, ον, adj., above on the right.

ὑπερ-ἔρχομαι, v. dep., to pass beyond, or above.

ὑπερ-ἔχω, v.n., to stand out above, rise above, overhang.

ὑπερ-ἤψλος, ον, exceedingly high.

ὑπηρέτω, v.n., c. dat., to minister to, serve.

ὑπ-ισχνέομαι, v. dep., aor. 2 ὑπεσχόμην, pf. ὑπέσχημαι, to promise, undertake.

ὕπνος, ὁ (Lat. *somnus*, Icel. *svefn*, O. E. *swæpen*), sleep.

ὑπό, prep. (Lat. *sub*), beneath, under.

With gen., from under, by (of the agent after passive verbs), from (of cause), under (of position). **ὑπὸ μάστιγος**, under the whip.

With dat., under, at the foot of.

With accus., under, with the notion of motion up to.

In composition, under, a little, secretly.

ὑπο-δέομαι, v. mid., to bind under one's feet, put on sandals.

ὑπόδημα, τό, a sandal.

ὑπο-ζύγιον, τό (*ζύγον*), an animal under the yoke; *plur.*, baggage-cattle.

ὑπο-λαμβάνω, v.a. (sc. *λόγον*), to interrupt, break in upon a speech.

ὑπο-λείπω, v.a., to leave behind; *pass.*, to be left behind, fall behind.

ὑπολόβομαι, v. mid., to put off one's shoes or sandals.

ὑπο-μένω, v.a., to await, endure, stand one's ground against; *v.n.*, to wait behind, halt a little.

ὑπό-πεμπτος, ον, sent underhand, as a scout or spy.

ὑπ-οπτέω, v.a. (*lit.*), to look at from under one's eyebrows), to suspect, forebode.

ὑπο-στράτηγος, ὁ, lieutenant-general, probably the captain of the first λόχος, who took the place of the general if anything happened to him.

ὑπο-φαίνω, v.n., to shine forth a little, just appear.

ὑπο-φείδομαι, v. dep., to spare a little.

ὑπο-χείριος, ον, c. dat., subject to a person, in a person's power.

ὑπο-χωρέω, v.n., to fall back, retire, to make room by moving on.

ὑποψία, ἡ, suspicion.

ὑστερατός, α, ον, adj., following, next after. *ἡ ὑστερατά*, the next day.

ὑστερος, α, ον, adj., later, following, after, *c. gen.*

ὑστερον, adv. (*neut. of ὑστερος*), later, afterwards.

ὑφ-ηγέομαι, v. dep., to lead on slowly.

ὑφ-ίημι, v.a., to let go, allow; *mid.* to submit, surrender.

ὑφ-ίστημι, v.a., to set under, to post; *mid. with pf. and aor. 2 act.*, to put one's-self under an engagement, to promise, undertake, to make a stand against, to hide one's-self in ambush.

ὑψηλός, ἡ, ὄν, adj., tall, high, lofty.

ὕψος, εος, τό, height. (*hyposmetry*.)

Φ.

φαγεῖν, used as aor. 2 of ἐσθίω, to eat.

φαίνω, v.a. (St. *φαν.*, *fut.* *φανῶ*, *aor.* *ἔφηναι*, *aor. pass.* *ἐφάνην*), to show, bring to light; *mid. and pass.*, to appear, show one's-self, seem, be seen, or in sight.

φάλαγξ, γγος, ἡ, a line of battle, the main body of an army.

φανερός, ὁ, ὄν, adj. (*φαίνω*), visible, open, plain.

φανερῶς, adv., openly, without concealment or reserve.

φάρτρα, ἡ, (φέρω), a quiver.

φαρμακοποισία, ἡ, a drinking of poison.

φάσκω, v.a. (St. *φα-*, cp. *φημι*), to say.

φέρω, v.a. (Lat. *fero*, Eng. *bear*, a defective verb, used only in *pres. and impf.*, *fut.* *οἴσω*, *pf.* *ἐνήνοχα*, *aor.* *ἤνεγκον*), to bear, carry, endure; to receive, carry off (as plunder). *With adverbs*, *βαρέως*,

χαλεπῶς, *φέρειν*, to take a thing ill, to be annoyed at (*with accus. or dative*). The *part. φέρων* may often be translated by *with. v.n.*, to lead (of a road). *Mid.*, to carry off for one's-self, as a prize or booty. *Pass.*, to be carried or swept along, to rush, dash.

φεύγω, *v.a. and n.* (St. *φυγ-*, Lat. *fugio*, G. *beugen*, O. E. *bugan*, M. E. *bow*), *ful. φεύξομαι, aor. ἔφυγον*, to flee, shun, avoid, escape.

φημί, *v.a.* (St. *φα-*, cp. *φαίω*, *φάος*, Lat. *fari*), to utter, express, say. *οὐ φημι*, to deny; *with ful. ἰντιν.*, to refuse.

πρόβω, *v.a.*, to anticipate, come before; *with participle*, to do a thing before another (iii. 4. 49). ἀρπάζει *πρόδσαντας*, to seize it by surprise.

πρότεγομαι, *v. dep.*, to speak, make a sound. (*apo-phthegm.*)

φθείρω, *v.a.*, to waste, *χώραν*.

φιάλη, *ή*, a flat cup for drinking. (*phial.*)

φιλία, *ή*, friendship, affection.

φιλικός, *ή, όν, adj.*, friendly.

φιλονουκία, *ή*, rivalry, jealousy.

φίλος, *ή, όν, adj.*, dear, friendly.

ο φίλος, *subst.*, a friend.

φιλοφρονέομαι, *v. dep.*, to be kindly disposed to, show signs of friendship.

φλυαρώ, *v.n.*, to trifle, talk nonsense.

φοβερός, *ά, όν, adj.* (*φόβος*), fearful, terrible.

φοβέω, *v.a.*, to scare; *chiefly in mid.*, to fear, be afraid.

φόβος, *ό*, fear, terror, pain. (*hydro-phobia.*)

φράζω, *v.a.*, to tell, declare, order. (*phrase, peri-phrasis.*)

φρέαρ, *ατος, τό*, a well.

φρονέω, *v.n.*, to be thoughtful, sensible, have understanding.

μέγα φρονεῖν, to have high thoughts, to presume.

φρόνημα, *τό*, confidence, spirit.

φρύγανα, *τά*, firewood, sticks.

φυγάς, *άδος, ό*, an exile.

φυγή, *ή*, flight, exile, banishment.

φυλακή, *ή*, a guard, watch, sentry-post, garrison.

φύλαξ, *ακος, ό*, a watcher, guard.

οι φύλακες, the body-guard.

φυλάττω, or *φυλάσσω, v.a.* (St. *φυλακ-*, *ful. φυλάξω*), to be on guard; *trans.*, to watch, keep guard over, observe; *mid.*, to be on one's guard, keep an eye on, *τινά.* (*phylac-tery.*)

φυσάω, *v.a.*, to inflate.

φωνή, *ή*, a voice, sound. (*phonograph.*)

φώς, φωτός, *τό*, light. (*photography.*)

X.

χαλεπαίνω, *v.n.*, to be angry, indignant, *with dat.*

χαλεπός, *ή, όν, adj.*, hard to bear, difficult, dangerous, severe. *τό χαλεπὸν τοῦ πνεύματος*, the violence of the wind.

χαλεπῶς, *adj.*, hardly, with difficulty.

χαλινῶω, *v.a.*, to curb, put the bridle upon.

χάλκωμα, *τό*, a brazen vessel.

χαράδρα, *ή*, a ravine.

χαρίεις, *εσσα, εν, adj.*, graceful.

χάρις, *ιτος, ή*, a favour, thanks, gratitude. *χάριν εἰδέναι, ἔχειν*, to feel, be, grateful.

χειμών, *ώνος, ό*, a storm, cold, frost.

χεῖρ, χειρός, *ή*, the hand. *ἐς χεῖρας δέχεσθαι*, to meet at close quarters, hand to hand. *οι ἐκ χειρὸς βάλωντες*, javelin men. (*chiro-mancy.*)

χειρο-πληθής, *ες, adj.*, big enough to fill the hand.

χειρο-ποίητος, *ον, adj.*, hand-made, artificial.

χίλιοι, *αι, α, adj.*, a thousand.

χίλος, *ό*, fodder, grass.

χίμαιρα, *ή*, a she-goat.

χιτών, *ώνος, ό*, a tunic, shirt; the under-garment of the Greeks.

χιών, *όνος, ή*, snow.

χοίρειος, *α, ον*, of swine. *χ. κρέα*, pork.

VOCABULARY.

χορεύω, *v. n.*, to dance.

χράσσομαι, *v. dep., inf.* χρῆσθαι, to use, employ, enjoy, treat, find. πιστοτάτῳ ἐχρήτο, found him most faithful. ὅτι ἂν τις χρῆσαιτο αὐτοῖς, whatever one could do with them.

χρή, *impersonal*, it is necessary, it behoves, one must, ought. Like *debeo* in Latin it is used in the *imprf.* where we use the *past tense* of the following verb. ἐχρήν ταῦτα ποιεῖν, he ought to have done this.

χρῆζω, *v.*, to want, desire.

χρήμα, τό, a thing that is used; hence *plur.* τὰ χρήματα, goods, possessions, property, money.

χρήσιμος, *η, ον, adj.*, useful, serviceable, good.

χρίσμα, τό, an unguent, oil for anointing. (*chrism.*)

χρίσμαι, *v. n.*, to anoint one's-self (*Christ* = the Anointed).

χρόνος, ὁ, time. πολλοῦ χρόνου, for a long time. (*chrono*-logy.)

χρυσός, ὁ, gold. (*chryso*-lite.)

χώρα, ἡ, a post, place, country, district.

χωρέω, *v. n.*, to go forward, advance, pass. ἐχώρει διὰ τῶν ἀσπίδων, they went right through the shields.

χωρὶον, τό (*dim.* of χώρος), room, place; *esp.* a fortified place, station, military position.

χωρίς, *adv.*, apart.

Ψ.

ψεύδω, *v. a.*, to deceive; *pass.*, to be mistaken; *mid.*, to lie, be false, break one's word.

ψηφίζομαι, *v. mid.*, to vote by ballot (ψηφος, a pebble), to decide by vote, resolve.

ψιλλός, ἡ, ὄν, *adj.*, bald, bare. οἱ ψιλλοὶ (the undefended, because they had not the large shield of the hoplite, nor any body-armour), light-armed troops.

ψιλλώω, *v. a.*, to strip bare of, separate from, *with gen.*

ψοφέω, *v. n.*, to make a noise, rattle.

ψόφος, ὁ, a noise.

ψυχή, ἡ, breath, soul, life. (*psy*-chology.)

ψύχος, *eos*, τό, cold, frost.

Ω.

ὠδε, *adv.* of ὠδε, in this (the following) way.

ὠδή, ἡ, a song. (*ode.*)

ὠθέω, *v. a., fut.* ὠσω, to thrust, thrust out.

ὠμοβόειος, *α, ον*, and ὠμοβόειος, *η, ον, adj.*, of raw cow-hide.

ὠμός, ἡ, ὄν, *adj.*, raw, uncooked.

ὠνόμομαι, *v. dep.*, to buy, purchase.

ὥρα, ἡ, one of the seasons, the time of day, the right time or season for a thing, *with infin.* ὥρα βουλευέσθαι, it is high time to consult. (*horo*-scope.)

ὥς, *adv.*, in what way, as; *with the superl.*, like the Latin *quam*, as . . . as possible; *with participles*, esp. with the *future*, as if, representing that, fancying that; *with numerals*, about, approximately.

Conj., of manner (in oblique question), how, in what way; of statement, that,—implying that it is the speaker's or another's representation of the fact without asserting it as actual fact; of purpose, with the subjunctive and optative, in order that; ὥς ἂν, *c. subj.*, in order that so; of consequence, with the infinitive for ὥστε, so as, so that, βραχύτερα ἡκόντιζον ἢ ὥς ἐξικνεῖσθαι, they shot too short a distance to reach; of cause, since, for; of time, when, after, as soon as.

ὥσπερ, *adv.*, in like manner, likewise.

ὥσπερ, *adv.*, just as, like as,—a more definite form of ὥς.

ὥστε, *conj.*, so as, so that; see *Syntax*, § 49 a.

ὠφελέω, *v. a.*, to benefit, help.

ὠφέλιμος, *η, ον*, advantageous, profitable, beneficial.

ADDENDA.

- ἀθυμητός, *a, ov, verbal adj.*, to be despaired of. In the neuter, οὐκ ἀθυμητόν, one must not lose heart.
- ἀνα-καίω, *fut., -κανσω, v.a.*, to kindle. (*caus-tic.*)
- ἀνα-πηδάω, *v.n.*, to leap up, spring up, ἐπὶ τὸν ἵππον, on one's horse.
- ἀπο-βλέπω, *v.n.*, to look off at, so to admire, look at as a pattern.
- αὐτόθι, *adv.*, on the spot.
- βασιλικός, ἡ, *όν, adj.*, royal, kingly. (*basilica.*)
- βῆμα, *atos, τό*, a step.
- γρηγορέω, *v.n.*, to watch, be wakeful.
- δια-γίγνομαι, *v. 1ep., with participle*, to continue.
- δια-σπηνύω, *v.a.*, to distribute, to quarter, or billet about.
- εἰδώς, *via, δε, part.* of οἶδα, to know.
- εἰρηκα, *pf.* of ἐρῶ, *q.v.*
- ἐκείθεν, *adv.*, thence.
- ἐκ-φεύγω, *fut., -φευξομαι*, to escape
- ἐμός, ἡ, *όν, possess. adj.*, my.
- ἐπεὶπερ, *conj.*, for as much as, strengthened form of ἐπελ
- ἐπιμέλῃς, *εἰς, adj.*, careful.
- ἐπ-οικοδομέω, *v.a.*, to build upon.
- εὐρύς, *εἰς, ὅ, adj.*, broad, wide.
- ζῶος, ἡ, *όν, adj.*, living, quick.
- ἡγεμόσυνα, *τά, neut.* (ἡγέομαι), the pay of a guide.
- ἡδύς, *εἰς, ὅ, adj.* (*Lat. suadeo*), sweet, pleasant. *Comp., ἡδίων, sup., ἡδιστος.*
- ἦν, *conj.* = ἴάν, *if.*
- κατα-θύω, *v.a.*, to slaughter, sacrifice.
- κρέας, *τό, gen.*, κρέως, flesh-meat. (*creo-sote.*)
- λοχαγία, ἡ, captaincy.
- λωφάω, *v.n.*, to cease, rest.
- μαρτύριον, *τό*, evidence, witness.
- νοέω, *v.a.* (νοῦς), to think of, conceive.
- νομή, ἡ, (νέμω, to distribute), pasture.
- νόμος, ὁ (νέμω), custom, habit, law. (*Deutero-nomy.*)
- οἶ, *rel. adv.*, whither, to what place.
- δκνος, ὁ, fear, hesitation, delay.
- ὅπη, *rel. adv.*, wherever, however.
- ὅποτεν = ὅποτε ἂν, whenever. *c. subj.*
- ὅτεπερ, *rel. adv.*, just where.
- παντοδαπός, ἡ, *όν, adj.*, of all kinds. (*comp. Lat., dap-es.*)
- παρα-βοηθέω, *v.n.*, to bring up help.
- πάτριος, *a, ov, adj.* (πατήρ), belonging to one's father, or ancestors.
- πολλαχού, *adv.*, in many places.
- πρόθυμος, *ον, adj.* (πρό, θυμός), eager, earnest, willing.
- προσέτι, *adv.*, further, in addition.
- προφυλακή, ἡ (προφυλάσσω), an advanced guard, outpost.
- στερέω, *v.a.*, to deprive.
- σὺς, ἡ (*Lat. sus*), a sow, a pig.
- σφάγιον, *τό* (σφάττω), a slain victim.
- τόσος, ἡ, *ον, adj.*, so great, so much.
- ὑπ-αίτιος, *ον, adj.*, bearing some blame, somewhat to blame.
- φίλιος, *a, ov, adj.*, friendly.

VOCABULARY OF PROPER NAMES.

A.

- ***Ἀγασίας**, *ov, δ*, a captain in the Greek mercenary force, a native of Stymphalus in Arcadia.
- ***Ἀθηναί**, *αι*, Athens, the chief city of Attica. Hence—
- ***Ἀθηναίος**, *α, ov, adj.*, Athenian, native of Athens.
- ***Ἀθήνησι**, *adv.* (old locative), at Athens.
- Ἀλκίτας**, *ov, δ*, a Greek captain from Stymphalus.
- Ἀλσχινης**, *ov, δ*, an Acarnanian captain of Cheirisophos' light-armed troops.
- ***Ἀκαρνάν**, *δ*, an inhabitant of Acarnania, the most western province of northern Greece.
- ***Ἀμάζονες**, *αι*, a legendary race of heroic women-warriors said to have lived by the Thermodon in Pontus, Themiskyra being their chief town. (See *Classical Dictionary*.)
- ***Ἀμφίθεμος**, *δ*, the father of
- ***Ἀμφικράτης**, *ovs, δ*, an Athenian captain who was killed in the march through Kurdistan.
- ***Ἀπολλωνίδης**, *ov, δ*, a Lydian, who had gained his freedom and settled in Boeotia, and joined the Greek force as a Greek, but was discovered by his cowardly counsel.
- ***Ἀργεῖος**, *α, ov, adj.*, belonging to Argos, an important town on the east of the Peloponnesus.
- ***Ἀριατος**, *δ*, a Persian, a friend of Cyrus, and commander of the left wing at Cunaxa, who afterwards went over to the king.
- ***Ἀριστέας**, *δ*, a Chian, one of the leaders of the light-armed troops.
- ***Ἀριστάνυμος**, *δ*, a captain of heavy-armed troops from Methydrum in Arcadia.
- ***Ἀρκάς**, *ἄδος, δ*, an Arcadian.

Arcadia was the central division of the Peloponnesus.

- ***Ἀρμενία**, *ή*, Armenia, the high table-land in the N. E. of Asia Minor; see iv. 4. 1, note. *Adj.*, *Ἀρμένιος, α, ov.*
- ***Ἀρπασος**, *δ*, a river in Pontus, now the *Tschoruk Su*, at whose mouth *Batum* stands.
- ***Ἀρτούχας**, *ov, δ*, a commander of mercenaries under the king of Persia.
- ***Ἀρχαγόρας**, *δ*, a Greek captain from Argos.
- ***Ἀχαιῖς**, *ἄ, ὄν*, belonging to Achaia, the N. district of the Peloponnesus, along the S. coast of the Corinthian Gulf.

B.

- Βαβυλόν**, *ή* (Babel), the chief city of Babylonia, on the river Euphrates, which flowed through it. It formed a square, each side of which was 120 stadia long.
- Βασίτας**, *ov, δ*, an Arcadian, slain in Kurdistan.
- Βοιωτίος**, *α, ov, adj.*, of Boeotia, the south-eastern division of continental Greece, separated from Attica by Mount Parnes.

Γ.

- Γυμνίας**, *ή*, a town of the Scythini · see iv. 7. 19, note.

Δ.

- Δαρδανεύς**, *ews, δ*, a native of Dardanus, a town in the Troad on the shore of the Hellespont.

Ε.

- ***Ἐκβάτανα**, *τά*, a city of Media, the summer residence of the Persian

VOCABULARY OF PROPER NAMES.

king. The *Achmetha* of Ezra, vi. 2. Now *Hamadan*.

Ἑλλην, δ, a Greek, *adj.* *Ἑλληνικός*, ἡ, *adv.*

Ἐπισθένης, δ, a native of Amphipolis, a captain of light-armed troops.

Εὔξεινος πόντος, the Black Sea. The sea being very stormy, this name, the 'hospitable,' was given to it in order to avoid ill omens.

Εὐρύλοχος, δ, a hoplite from Δουσοί, in Arcadia.

Εὐφράτης, ου, δ ('the river' of the Old Testament), a double river of Western Asia. It takes its rise in two branches, now called the Kara Su and the Murad Chai, in the mountains of Armenia, and after passing the defile at the east end of Mount Amanus, the eastern branch of Taurus, takes the name of Euphrates. (The eastern branch, the Murad-Chai, is called by this name in Book iv.) Thence it flows first in a south-westerly direction, then south, and then south-east into the Persian Gulf.

Z.

Ζαπάτας, δ, the greater Zab, a tributary of the Tigris, by Nineveh. The word means 'wolf,' and the river is, by the later Greek authors, called *Δύκος*.

Ζεύς, γεν. *Διός*, the son of Kronos and Rhea, king of gods and men. He is the deliverer out of all peril, under the name of *Ζεύς σωτήρ*.

H.

Ἡλεος, α, ου, *adj.*, from Elis, the north-west district of the Peloponnesus.

Θ.

Θήχης, a mountain of Armenia within sight of the sea; iv. 7. 21, note.

I.

Ἰερώνυμος, δ, a Greek captain from Elis.

Ἰωνία, ἡ, a strip of land on the W. coast of Asia Minor, between Æolis and Caria.

K.

Καλλίμαχος, δ, a Greek captain from Parrhasia, in Arcadia.

Καρδονχία, ἡ, the mountainous district at the angle of the main stream of the Tigris, and its eastern branch, now *Kurdistan*. Its inhabitants were famous then as now for their savage and reckless bravery.

Κηφισόδωρος, δ, an Athenian who fell in Kurdistan, the son of—

Κηφισοφάν, ὄντος, δ.

Κιλικία, ἡ, a district at the north-east angle of the eastern end of the Mediterranean, between Mount Taurus and the sea. The pass by which it is entered from the north is called the Cilician Gates, and the exit on the south is known as the Syro-Cilician Gates.

Κλεάνωρ, δ, a Greek general from Orchomenus in Arcadia.

Κλέαρχος, δ, a Spartan officer, who took command of the Greeks on Cyrus's death, and was treacherously slain by Tissaphernes (ii. 5). For his previous life, see notes on i. 1. 9.

Κλεάνυμος, δ, a Lacedaemonian.

Κόχιοι, οί, a tribe dwelling along the coast, at the south-east end of the Black Sea.

Κρής, δ, a Cretan. Crete, the modern *Candia*, bars the south end of the Ægean.

Κρόος, δ, the younger son of Darius Nothus, who aimed at making himself king in the place of his brother Artaxerxes, but was slain in the battle of Cunaxa. See Book I.

Λ.

Λακεδαιμόνιος, α, ου, *adj.*, belong-

ing to Lacedaemon, the chief city of Laconia.

Λάρισα, ἡ, a city of the ancient Assyrian empire, probably the Calah of Gen. x. 11, on the Tigris, or, according to others, Resen, Gen. x. 12, the modern *Nimrud*, about six miles north of the *Zab*. iii. 4. 7, note.

Λουσιεύς, ἔως, ὁ, a native of *Λουσό*, a town in the north of Arcadia.

Λυδία, ἡ, Lydia, the modern *Anatolia*, on the west coast of Asia Minor.

Ἀλκιος, ὁ, an Athenian, a captain of cavalry.

M.

Μάκρωνες, οἱ, the inhabitants of the Korash-Dagh district, north of Gümisch Khane, iv. 7. 27, note.

Μαρδόνιοι, οἱ, a tribe of Upper Mesopotamia, west of Til. The name still survives in *Mardin*.

Μεθυδριεύς, ἔως, ὁ, a native of Methydrum, a town in Arcadia, about twenty miles north of Megalopolis.

Μένων, ὁ, a Thessalian, one of Cyrus's generals, who appears to have intrigued with the Persians. He was one of the five who were treacherously seized by them.

Μέσπιλα, an ancient deserted city of Assyria. It, or the ruins near it, are plainly those now called *Kouyunjik*, part of ancient Nineveh. If the latter, Mespila may be *Mosul*. See iii. 4. 10, note, and *Dict. Geog. s.v.*

Μηδία, ἡ, or *poss. Μηδία*, a Median queen who sought refuge from the Persians in Mespila; *poss.* the queen of Astyages.

Μηδία, ἡ, the country that stretches from the south of the Caspian to Mesopotamia; *adj.* *Μήδος*, *Μηδικός*, ἡ, *ὅν*.

Μιθριδάτης, οὐ, ὁ, Satrap of Lycaonia and Cappadocia, who first attached himself to Cyrus, but afterwards tried to entrap the

Greeks in the interest of the Persians.

Μυσοί, οἱ, inhabitants of Mysia, the north-west district of Asia Minor.

N.

Νικόμαχος, ὁ, a Thessalian leader of volunteers.

Ξ.

Ξανθικλῆς, ὁ, an Achaean general.

Ξενοφάν, ὁ, see Introduction, p. xiii.

O.

Οἰταῖοι, οἱ, a mountain tribe near Mount Oeta in Thessaly.

Ὀρόντας, ὁ, son-in-law of Artaxerxes II., and Satrap of Eastern Armenia.

Ὀρχομένιος, α, οὐ, *adj.*, belonging to Orchomenus, a town of Arcadia.

Π.

Παρράσιος, ὁ, a native of Parhasia, a town in the south-west of Arcadia.

Πέρσης, οὐ, ὁ, a Persian; *adj.* *Περσικός*, ἡ, *ὅν*.

Πισιδᾶι, οἱ, the Pisidians, a warlike mountain people, who dwelt in the valleys of Mount Taurus, between Lycia and Cilicia, being separated from the sea by Pamphylia. They are spoken of as a nest of robbers.

Πολυκράτης, ὁ, an Athenian captain.

Πρόξενος, ὁ, a Theban, an intimate friend of Xenophon, whom he induced to join the expedition.

P.

Ῥόδιος, α, οὐ, of Rhodes, an island off the coast of Caria.

Σ.

Σάρδεις, αἱ, the capital of Lydia, at the foot of Mount Tmolus, and

on the river Pactolus, later the residence of the Persian satrap, and so of Cyrus. It was the starting-point of his expedition.

Σινωπέτις, ἑως, δ, a native of Sinope, a seaport on the south coast of the Black Sea, a colony of Miletus.

Σκυθῖναι, οἱ, a tribe to the north of Armenia, apparently in or near the valley of the *Tschoruk*.

Σούσα, τὰ ('Shushan the palace'), the winter and spring residence of the Persian court in Persia.

Σοφάλευρος, δ, a general from Stymphalus.

Στυμφάλιος, δ, a native of Stymphalus, a town in Arcadia.

Ξενοφάνης, δ, (1.) the famous Athenian philosopher, B.C. 469-399. He was put to death on the charge of introducing new gods, and corrupting the youth. Xenophon was one of his pupils. (2.) An Achaean, one of the mercenary captains who were murdered by Tissaphernes.

T.

Τάοχοι, οἱ, a tribe in the interior of Pontus, on the frontier of Armenia. The name apparently survives in the district *Taikh*, or *Daikh*.

Τηλεφάσις, δ, a river of Armenia, tributary to the Euphrates, now *Kara Su*.

Τίγρις, δ, the second great river of Mesopotamia. Like the Euphrates, it begins with two branches, —the Diarbekir branch, which comes from the west, and the Bitlis branch from the east. They join at Til, and the united stream flowed past Nineveh and Babylon into the Persian Gulf. Since the twelfth century, however, it joins the Euphrates before entering the sea.

Τιμασίων, δ, a general who took Clearchus's place.

Τριβαῖος, δ, Satrap of western Armenia.

Τισσαφέρνης, δ, Satrap of lower Asia, 414; but lost part of his province when Cyrus came down in 407, and became his bitter enemy. He gave information to the court of Cyrus's designs, and was afterwards one of the leaders of the king's forces at the battle of Cunaxa, the only one that held his ground before the Greeks. Afterwards, professing himself friendly to the Greeks, he directed their homeward march, and having got them away from Babylonia, treacherously seized and murdered their leaders. Later he was made Cyrus's successor, but failed in the war against Sparta, and was put to death in B.C. 395.

Τραπεζοῦς, οὖντος, δ, Trebizond, a seaport in Pontus, on the south coast of the Euxine.

Φ.

Φασιανοί, οἱ, an Armenian tribe in the upper Araxes valley.

Φάσις, δ, a river of Armenia, the Aras or Araxes, the upper part of which is still called the *Pasin Su*.

Φίλησιος, δ, an Achaean who succeeded Menon as general.

X.

Χαλδαῖοι, οἱ, said to be of the same race as the *Χάλυβες*. The tribe mentioned by Xenophon would appear to have belonged to Upper Mesopotamia, where there is still a mountain called the Chaldy Dagh.

Χάλυβες, οἱ, a tribe that dwelt to the north of Armenia, in the hill country skirting the Euxine. See iv. 6. 5, and iv. 7. 15, and notes.

Χειρίστροφος, δ, the commander of the Lacedaemonian detachment sent by the Ephors to help Cyrus. He became, after Clearchus's death, the leader of the army.

Χίος, δ, a native of Chios, an island off the coast of Ionia.



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